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THE
HISTORY OF PRINCETON,
WORCESTER COUNTY, MASS.
FROM ITS FIRST SETTLEMENT;
WITH A SKETCH OF THE
PRESENT RELIGIOUS CONTROVERSY
IN THAT PLACE.

DESIGNED FOR THE USE OF THE INHABITANTS.

BY CHARLES THEODORE RUSSELL.

Let us first learn to know what belongs to ourselves, and then if we have leisure, cast our reflections back to the reign of Shonou, who governed twenty thousand years before the creation of the moon.

GOLDSMITH.

BOSTON:
PRINTED BY HENRY P. LEWIS.
1838.



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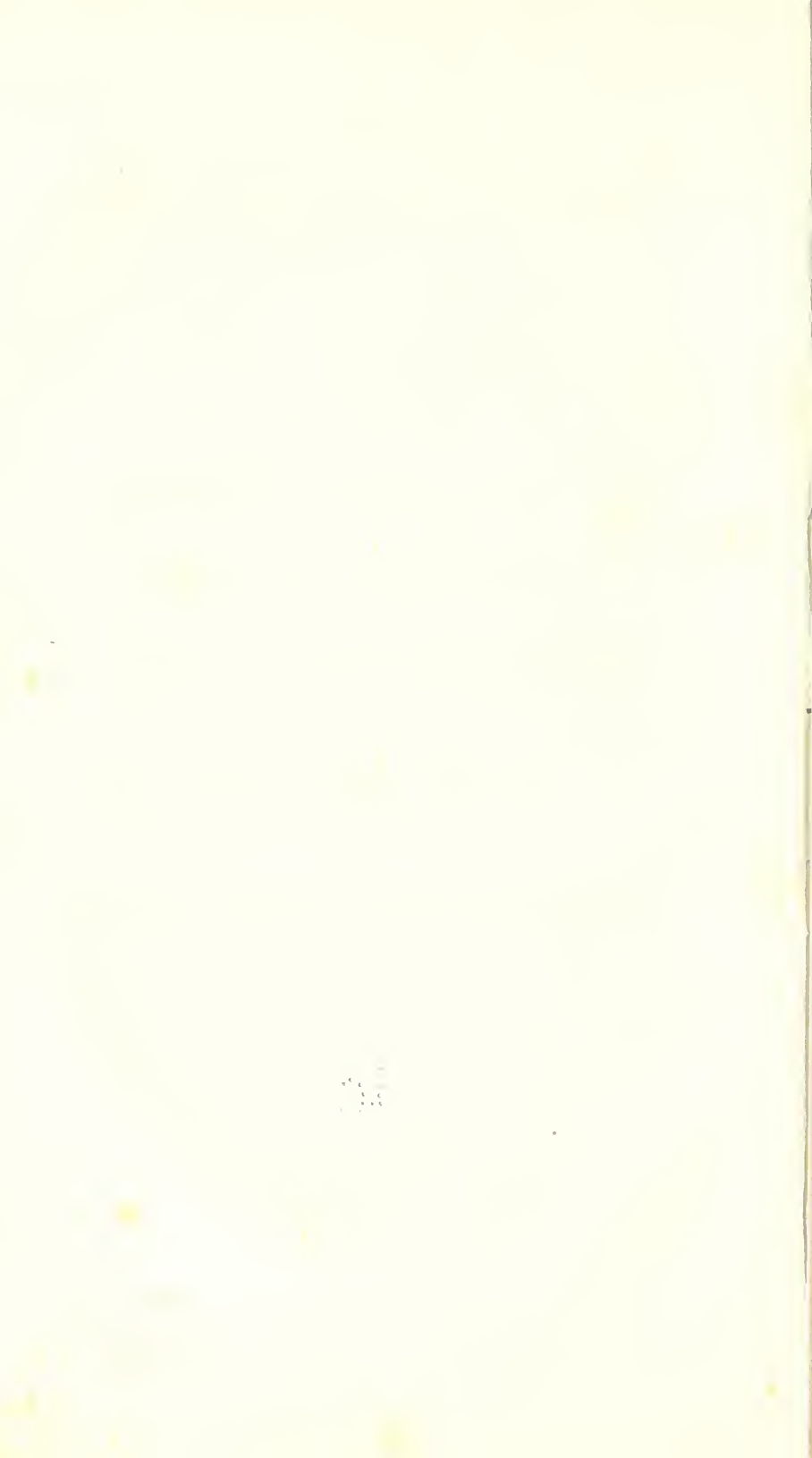
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TO

THE INHABITANTS OF PRINCETON,

AT WHOSE REQUEST, FOR WHOSE USE, AND BY WHOSE AID,

I HAVE WRITTEN THIS HASTY SKETCH,

IT IS NOW RESPECTFULLY DEDICATED,



P R E F A C E .

THE history of a town, and that not a conspicuous one among its neighbors, cannot be expected to contain much of general interest. Aware of this fact, I have endeavored to keep it constantly in view, in the preparation of the accompanying hasty sketch, which now seeks the preservation of the press, without the notoriety of publication. I have aimed only to write a "plain, unvarnished tale," and, having nothing to amuse the stranger, have studied only to interest the inhabitants. In this, I am far from confident of success. If I have entirely failed, I can only wish my readers an abundant share of that happy disposition, of "taking the will for the deed," in which, at least, I hope for security. As I have written in the hurried intervals of more pressing employments, following, in most cases, as nearly as possible, the language of the documents and persons, from whom my facts come, I have not aimed at any embellishments. That the accompanying pages should be elegant, I cannot hope; that they may be fully intelligible, is all I expect.

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HISTORY OF PRINCETON.

CHAPTER I.

Original divisions of the territory. Purchase of the Indians. Purchase confirmed by the General Court. Division of the twelve mile square of the Indian purchase. Rutland East Wing. Watertown Farms. Incorporation of the District. Situation and Boundaries. First Settlement. Loss of Robert Keyes's daughter, Dr. Harvey. First Town Meeting. Location of Roads.

PRINCETON, as now constituted, embraces within its territory three distinct tracts of land, formerly known as "Rutland East Wing," "The Watertown Farms," and some public provincial lands contiguous thereto. The earliest account we have of either of these, is in 1686. On the 22d of December, of that year, Puagastion of Pennicook, Pompamamay of Natick, Wananapan of Wamassick, Sassawannow and Qualipunit of Natick, five Indians, who claimed the ownership of the soil, in consideration of twenty-three pounds of the then currency, gave to Henry Willard, Joseph Rowlandson, Joseph Foster, Benjamin Willard, and Cyprian Stevens, a deed of a tract of land twelve miles square, going under the general name of *Naquag*, and bounded as follows: "The south corner butting upon Muscopauge Pond, and running north to Quantick and to Wanchatopick, and so running upon great Watchusett, which is the north corner: so running northwest to Wallamanumpscook, and so to Quapuaninawick, a little pond, and so to Asnaconcomick Pond, which is the northwest corner: and so running south and so to Musshauge, a great swamp, and so to Sassakatafick which is the south corner." This deed, signed and acknowledged by the above named Indians, is recorded in the Registry of Deeds of Middlesex County, April 14th, 1714, Vol. xvi. p. 511, Worcester County not having been incorporated until 1731.

The portion of territory thus conveyed embraced what is now Rutland, Oakham, Barre, Hubbardston, the greater part of Princeton, and about one half of Paxton. It comprised in all 93,160 acres. Whether this deed gave to the grantees an indisputable legal title to the soil it purported to convey, especially at this time when our legislators and courts were not noted for being peculiarly conservative of Indian rights, is doubtful. It was probably worthless. Prior occupancy, by the natives, was not recognised as creating any fee in the soil. The doctrine was, that the right of discovery vested all lands, mediately or immediately, in the Crown. As, therefore, this portion was included in the grant to the Massachusetts colony, any conveyance of it by the Indians was invalid, unless sanctioned by the Provincial legislature. And so the original purchasers seem to have regarded it. For we hear nothing of the deed subsequent to its date, until 1713, when the General Court, on petition of the sons of Simon Willard, and the other heirs of the grantees named in it, passed an order, "That the lands in the Indian Deed, and according to their butts and bounds, be confirmed to the children of the said Simon Willard, deceased, or to their legal representatives, and associates, provided that within seven years time there then be sixty families settled and sufficient lands reserved for the use of a gospel ministry and schools, except what part thereof the Hon. Samuel Sewall, Esq. hath already purchased, and that this grant shall not encroach upon any former grant or grants, nor exceed the quantity of twelve miles square. The town to be called Rutland and to lye in the County of Middlesex." The purchase, with the exception of 1000 acres owned by Mr. Sewall, being thus conditionally confirmed, was distributed among the heirs of the original purchasers in thirty-three shares. In December, 1715, a meeting of the proprietors was held at Boston, and a vote passed to survey six miles square of the territory, for the settlement of the sixty families mentioned in the order of 1713. This portion, which was granted to settlers gratuitously, now composes the town of Rutland.

Of the remainder of the twelve miles square, one portion, known as "The Northeast quarter of Rutland," was, in 1767, erected into the town of Hubbardston; a second portion, called "Rutland District," became, in 1774, the town of Barre; a third, styled "Rutland West Wing," was incorporated in

1762 as the town of Oakham; a fourth part, with an equal tract from the town of Leicester, became, in 1765, the town of Paxton; while the remaining portion on the east, originally called "Rutland East Wing," and comprising 11,626 acres, now constitutes the southerly and greater part of Princeton. This tract, the only portion of the original purchase with which we are materially concerned, is bounded on the south by Rutland and Holden, on the west by Hubbardston, and on the north and east by the line separating it from the "Watertown Farms," and which is described in the Indian deed as running from "Wanchatopick," (now called Rutland Pond,) to "Great Watchusett." This line crosses the Boston road near the "Great Maple" at the foot of the "Whitney hill," and running in a northwesterly direction, leaving the farms occupied by Jabez G. Read and Harlow Skinner to the north, constitutes the dividing line between those of Caleb Mirick and Samuel Hastings. After reaching the height of land near Mr. Enoch Brooks's, it again pursues a southeasterly direction and meets Hubbardston line on the land of Ezra Brooks.

The land comprised within these limits was surveyed for the proprietors, divided into farms of two hundred and thirty-seven acres each, and numbered by letters, two hundred and fifty acres, which now constitute the "*Pout-water*" and "*Letter M*" lots, being undivided. Of the proprietors the Rev. Thomas Prince, then colleague pastor of the Old South Church, Boston, and whose name is perpetuated in that of the town, was by far the most extensive, owning something like three thousand acres, most of which subsequently came into the possession of the late W. N. Boylston, Esq. The first conveyance of any portion of this territory, subsequent to the Indian purchase, in 1686, was made by a committee of the original proprietors, chosen at the above-mentioned meeting, in Boston, in 1715, and intrusted with the absolute control of the concerns of the proprietary.

The second portion of the territory, now included in the town, was the "Watertown Farms." This was a tract of about three thousand acres, granted, tradition says, by the General Court to the town of Watertown to aid in building and maintaining a bridge. I find, after diligent inquiry, no record existing of the grant, nor any act or clue, by which its date, or specific purpose, other than that above stated, can

be ascertained. It dates, probably, about the year 1745, and was regarded as of little or no value. The line bounding it on the north and east, ran from the north boundary of Rutland East Wing, beginning at a stake and stones in the "pine woods" on land of Col. John Whitney, nearly due north to a stake and stones, still existing, at the corner of lands owned by Dea. Israel Howe, James Brown, and formerly by Charles Gregory, now by Daniel Parker. Thence it pursues nearly a westerly direction, crossing the county road near the milldam of James Brown, and passing a little to the south of Dea. Howe's dwelling-house, over the top of Pine hill, to the easterly side of Wachusett. Whence it pursues a crooked southerly course, on the side of the mountain, to the aforesaid line of Rutland East Wing, which it meets at a stake and stones on land of Enoch Brooks. This tract was sold by the town of Watertown to sundry proprietors. At a meeting of these, soon after the conveyance, a committee, of whom I believe Jonas Harrington, grandfather of the present Capt. Benjamin Harrington, was chairman, was chosen to survey the territory, and divide it into farms *of equal value*. This accounts for the inequality in extent of the lots, some containing nearly double the number of acres of others. After the completion of this survey and division, the lots were numbered and drawn by the original proprietors, some of whom settled on the farms thus obtained, while the greater portion made a second conveyance of them to settlers.

These two tracts, in all comprising about 15,000 acres, on petition of the inhabitants and proprietors, in October, 1759, were erected into a District, under the name of Prince Town, by the following act of the General Court:—

" Anno Regni Regis *Georgii Secundi*
Tricesimo L. S. *Tercio.*

An Act for erecting the East Wing of Rutland, so called, in the County of Worcester, and sundry farms contiguous thereto, lying between Lancaster and Narraganset number two, into a separate District by the name of Prince Town.

Whereas a number of the Inhabitants and Proprietors of the East Wing of Rutland, in the County of Worcester, and the proprietors and inhabitants of sundry Farms contiguous thereto, lying between Lancaster and Narraganset No. 2, have

represented to this Court many difficulties they labour under, and praying that they may be made a separate District.

Therefore, be it enacted by the Governor, Council, and House of Representatives, That the said East Wing of Rutland, so called, and sundry Farms lying contiguous thereto, contained within the bounds hereafter mentioned, be and hereby is erected into a distinct and separate District by the name of Prince Town:—viz. beginning at the northwest corner of Lancaster second Precinct, being also the southwest corner of Leominster, from thence running north 54 degrees west seven hundred and sixty rods to a heap of stones upon the line of Narraganset No. 2, from thence running west thirty-five degrees south seven hundred and eighty-eight Rod to the southern corner of said Narraganset number two, then turning and running southeast fifty-six Rod to the northeast corner of said Rutland East Wing, then turning and running west thirty Degrees south eleven hundred and sixty Rod, on the northwest line of said Wing to the westerly corner of said Wing, then running south thirty-nine degrees east sixteen hundred and seventy Rod, being the dividing line of the first settlers part of Rutland, and the said Wing to the southerly corner of said East Wing, then turning and running east thirty-five degrees north eleven hundred and fifty rods on Holdin line to the corner of said East Wing, Holdin and Shrewsbury, and from thence running on the same point three hundred and ninety Rod on Shrewsbury line to the River, and from thence bounding on Lancaster second Precinct to the first mentioned bounds, and that the said District be and hereby is invested with all the Privileges, Powers, and Immunities that Towns in the Province by Law do or may enjoy, that of sending a Representative to the General Assembly only excepted.

Provided, nevertheless, and be it further enacted, That the said District shall pay their proportion of all Town, County and Province taxes already sett or granted to be raised on the Towns of Rutland and Lancaster as if this act had not been made.

And be it further enacted, That William Richardson, Esq. be and hereby is empowered to issue his warrant to some principal Inhabitant of said District requiring him to notify and warn the inhabitants of said District qualified by Law to vote in Town affairs to meet at such time and place as shall

be therein set forth to choose all such officers as shall be necessary to manage the affairs of said District.

October 12th, 1759. This Bill having been read three several times in the House of Representatives—

Passed to be enacted.

S. WHITE, Spk.

October 16th, 1759. This Bill having been read three several times in Council—

Passed to be enacted.

A. OLIVER, Sec'y.

October 20th, 1759. By the Governor.

I consent to the enacting of this Bill.

T. POWNALL."

The district thus incorporated, and which now constitutes the main part of Princeton, took its name from the Rev. Thomas Prince, then colleague pastor of the Old South Church, Boston, and whose only surviving daughter subsequently married the Hon. Moses Gill. It is situated forty-eight miles north of west from Boston, and about an equal distance east from the Connecticut river, being the height of land between the two. It is fourteen miles northwest from Worcester, and bounded as follows: On the east and northeast, 1921 rods, on Notown Gore, and Sterling, from which it is separated by Still river; on the north and northwest, on Westminster, 1002 rods; on the west, by Hubbardston, 1568 rods; south by Rutland, 1714 rods, and on the east again, by Holden and Sterling, 1614 rods. It consists of a rough, mountainous, and rocky soil, well adapted to grazing, but brought into successful cultivation only by the most active and patient industry. It was originally covered with a prodigious growth of timber, many beautiful lots of which are still standing undisturbed by that inveterate forest's foe, the Yankee axe. Grass was also produced at the early settlement of the town, in great profusion, on the low and wet lands. Such, however, was the unyielding ruggedness of the soil, that the early settlers were long dependent on the neighboring towns for most of their supplies.

The first settlement on this territory was made in the year 1739, by Joshua Wilder, on the farm owned by the late Peabody Houghton. During the early part of this, or the latter

part of the preceding year, Mr. Wilder removed from Lancaster to Princeton, and clearing a small spot, beside the brook, a little east of the present farm-house, erected thereon a block-house, in which his family for a long time resided: In fact I believe until the sale of the land by Mr. Wilder, in 1760. Mr. Wilder was a saddler by trade, and the son of Capt. Nathaniel Wilder of Lancaster, a man somewhat renowned in the annals of his time and town for his temerity and facetiousness. He married a daughter of Maj. John Keyes of Shrewsbury, who was also no little famous "in his day and generation." During the French war, somewhere about the year 1760 or 61, Mr. Wilder purchased a large number of cattle for the purpose of driving them to Canada, and disposing of them at a profit, to the English army. This intended speculation, however, was a total failure. On his arrival at its place of destination, with his stock, the war was so far concluded that he found no sale for it, or at least none at any adequate price. He returned, broken in property, and sold his farm to Benjamin Houghton, who owned the adjoining land, and with whom he had some litigation as to their respective boundaries. Soon after this he removed to Belchertown, then Cold-Spring, where he died in 1762. Miss Sarah Wilder, his fourth child, was the first white person born in Princeton. Her birth occurred in 1739. In 1762 she was married to Thomas Meriam of Westminster, and was the mother of the Meriams at present residing in that place. She died in 1819, at the advanced age of 80 years. The descendants of Miss Wilder recollect hearing their mother frequently speak of gathering blueberries in company with others on the Meeting-house hill, with a file of soldiers to protect them from the Indians, who seem however to have been more feared than existing. No Indians appeared here, as I can learn, after the first settlement, except those who were friendly, and had become domesticated with the whites. Certainly none ever appeared with any hostile intentions. The natives, who had become familiar with the whites, for some years subsequent to 1739, visited the Wachusett for the purpose of obtaining medicinal roots and plants. Perhaps in the earlier part of this period an occasional band of more ferocious character might do the same.

Mr. Wilder's probably preceded all the other settlements by six or eight years. Indeed, it is doubtful whether any others were made prior to the year 1750, when Mr. Abijah

Moore commenced the farm, near the Post-Office, at present owned and occupied by Maj. Joseph A. Read. A short time after his settlement, Mr. Moore, who was quite a conspicuous character both in church and town, opened a public house, which was the first ever kept within the place. The third settler was Mr. Cheever, father of the present Lieut. Cheever, on what is now known as the Cobb farm. Mr. Robert Keyes and family moved from Shrewsbury to this place in 1751, and were the fourth, and not, as is often supposed, the first family settled. They settled on a farm at the foot of Wachusett, on the extreme northern border—the same now owned by Luther Goodnow. Mr. Keyes died March 1, 1795, aged 84 years. On the 14th of April, 1755, a daughter of Mr. Keyes, about five years old, attempting to follow two of her sisters, who had gone to Wachusett pond, about a mile distant, for some sand, and having no guide but marked trees, wandered from her way, and became lost in the forest. The people for many miles round immediately collected and searched through the woods for several days, but without success. The neighboring pond was also repeatedly dragged. Nothing was however discovered of the child. The conjectures as to its fate were various, the most prevalent being that it was carried off by a straggling party of Indians on a visit to the mountain. This was made more probable by the story of two men, who went some years after this occurrence from Groton, on a trading expedition among the Indians on Canada line. They related, on their return, that they found living among the Indians a white woman, who knew nothing farther of her birth or parentage, than that she once lived near "*Chusett hill.*" This well substantiated would leave no doubt but this was the lost child of Mr. Keyes. Exclusive of this instance, and this problematical, our early settlers suffered nothing from the hostility of the natives.

The first settler in the westerly, and the fifth in any part of the town, was Oliver Davis, grandfather of the present Col. John G. Davis. Mr. Davis settled about the year 1751, on what is now called the "Clark hill," and possessed both of enterprise and mechanical genius, in which respects his mantle has fallen upon his descendant, did much for the early advancement of the new settlement in the mechanical arts. He purchased a tract of land of one thousand acres, lying in Princeton and Hubbardston, and built a saw-mill on a branch of

Ware river, running from Rutland. This was the first application of water power to mechanical purposes in the town, or the immediate vicinity. He also built soon afterwards a grist-mill on the river, a short distance below where the Valley Village mills now stand. This was burnt, and a saw and grist-mill subsequently built by him on or near the same site. He also built some of the first mills in Hubbardston. Mr. Davis had fourteen children; of these, three enlisted in the army at the commencement of the revolutionary struggle, and one, Micah, sealed his devotion to his country's cause, by a death on the battle-field. Mr. Davis died January 25th, 1803. His descendants still retain possession of a portion of his original purchase.

In the early part of 1752, there were probably only five families permanently settled in town, and these living in the rudest and least comfortable manner known to civilized life. During this and the four following years several families settled, or rather farms were commenced, preparatory to a settlement, by the heads of them. For it was not often the custom of a new settler to burden himself with a family, until he had cleared his potato-field and corn-patch, built his block-house, and in general "got wherewith to make the pot boil." Among the settlers at this time were a Mr. Norcross, on the farm now owned by Israel Everett; Mr. Peter Goodnow, on the spot where now stands the dwelling-house of Charles Russell, Esq.; Caleb Mirick, on the farm occupied by his son; Samuel Nichols, on the farm of Enoch Brooks; Mr. Mede, on the farm of Ephraim Osgood; Joseph Eveleth, on the farm of Capt. Benj. Harrington; Samuel Hastings, on the farm now owned by his son; James Mirick, on the farm of Col. Moses Gill; Messrs. Gleason & Gibbs, on the spot where the Hotel now stands; a Mr. Stratton also commenced a farm where the meeting-house is now being erected. Among the settlers in the westerly part of the town, after Mr. Davis, were Seth Savage, David Parker, Charles Parmenter, Timothy Keyes, Joseph Rugg, — Rosier, — Cowdin, Thos. Mason, Isaac Thompson, and Col. Benj. Holden. In 1755, the number of families permanently settled was not more than ten or twelve. At its incorporation, in 1759, there were, as I learn from a little sketch which I found among a mass of unfiled papers in

the town clerk's office, hastily written on the back of an old petition,* thirty families in the district.

The first physician settled in the town, was Dr. Zachariah Harvey, who commenced, about the year 1759, the farm now owned by Dea. Ebenezer Parker. Dr. Harvey was the first district clerk, and seems to have filled most of the important offices, being, in 1761, no less than moderator of the town meetings, district clerk, chairman of the board of selectmen, first assessor, and agent to the General Court, for which latter service he received from the town 11*l*. I also find, in the warrant for a town meeting in 1762, the following gentle hint to the doctor and some of his delinquent friends, to quicken their treacherous memories, and awaken their slumbering consciences in regard to certain previous promises, which, in the frailty of human nature, all men on some occasions are liable to forget. "5th. To see if Dr. Zachariah Harvey, and others that bid any thing as an encouragement to build the meeting-house where it now stands, *will be as good as their promises and give security for the same*, or if the District will act any thing thereon." No action seems to have been had upon this article. Possibly this admonition brought the doctor's conscience at once to its duty, or may be the district thought the matter not strictly of legal cognizance, and left it to be settled "in foro conscientiæ." Farther than this I have been able to learn nothing of his history. The first store in town was opened at a much later period, by Wm. Richardson, Esq. a tailor by trade, but who, sinking his former profession, removed from Lancaster to Princeton, and commenced business in a store near where the village hotel now stands, in 1771 or '72. He was town clerk for one year, in 1774. Previous to his removal to Princeton he had been commissioned as a justice of the peace, the functions of which office he continued to exercise until his death.

The first public meeting in the district, other than for relig-

* This appears to be a first copy of a petition of Jonas Beaman to the Court of Common Pleas, for liberty to sell some land in Shutesbury, belonging to Elijah Wilde, a ward of his. On the back of this is a short history of the town up to the time of Mr. Crafts's dismissal, 1791. It is in the handwriting of Wm. Dodds, Esq. and covers a closely written foolscap page. I am indebted to it for one or two important events in the early history of the town.

ious worship, was called in accordance with the last clause of the act of incorporation, by a warrant from the above-mentioned Wm. Richardson, then of Lancaster, directed to Dr. Harvey, as "a principal inhabitant," ordering him to notify the inhabitants to assemble for the election of district officers. This meeting was held at the house of Abijah Moore, on the 24th of December, 1759. A few pages are missing from the first volume of town records, and the account of the proceedings of this meeting is consequently lost. It appears, however, from certain official documents, issued by them, that Dr. Harvey was chosen district clerk, and Messrs. Peter Goodnow, Abijah Moore, Dr. Harvey, and Joseph Gibbs, selectmen. These officers were elected only until the March following, when, as now, the regular meeting for an election was held. As, however, political changes were not quite as frequent then as now, no alterations were probably made in the list. The first "March meeting" was held in 1760. The first, of which the proceedings are on record, was in 1761. At this meeting all the usual town officers were chosen, a list of whom is transcribed from the records for the amusement of some of the elder portion of my readers. Dr. Zachariah Harvey, Moderator. Dr. Zachariah Harvey, D. Clerk. Dr. Zachariah Harvey, Joseph Gibbs, Lieut. Abijah Moore, Timothy Moseman, Selectmen. Dr. Zachariah Harvey, Abijah Moore, Peter Goodnow, Assessors. Peter Goodnow, Treasurer. Caleb Mirick, Sadey Mason, Constables. Samuel Nichols, Joseph Rugg, Tythingmen. Paul Mathews, Stephen Brigham, Silas Whitney, Tilly Littlejohns, Timothy Keyes, Highway Surveyors. Robert Keyes, Clerk of the Market. Samuel Hastings, Amos Spring, Fence Viewers. James Mirick, Oliver Davis, Field Drivers. Robert Cowden, Edward Wilson, Deer Reeves. Amos Powers, Samuel Hastings, Hog Reeves. Abel Ray, Surveyor of Boards and Shingles. Stephen Brigham, Sealer of Leather. Peter Goodnow, Timothy Moseman, Wardens. Dr. Zachariah Harvey, Agent to the General Court. At the bottom of this list of officers is the following:—"This may Certify that all the above officers, Except Timothy Keyes, were duly Sworn as the Law directs, Respecting the taking of the paper Currency of the other Governments, and the Respective Oaths belonging to Each of their offices.

Test. ZACHARIAH HARVEY, Moderator."

It would seem also from the following protest from the records, exculpating the signers from any participation in the corruption, that there was some trouble at this meeting:—

“We, the subscribers, Inhabitants and freeholders of Prince Town District, judging the annual meeting in Prince Town District on the 16th of March, 1761, to be illegal, by reason of the meeting not being purged from such persons or voters as are unqualified by law for voting, we do therefore hereby enter our dissent against said meeting, it appearing unlawful.

Signed,	James Thompson,	Oliver Davis,
	Isaac Wheeler,	Capt. Eliphelet Howe,
	Ephm. Allen,	Sadey Mason,
	Wm. Muzzy,	Gideon Fisher.

Prince Town District, Mar. ye 16th, 1761.”

At this meeting the District first attended to the matter of roads. Previous to this a petition had been sent to the General Court, praying them to grant a land tax to enable the inhabitants to construct roads, and build a meeting-house. This was granted to the amount of 337*l.* and town roads were first laid out by the Selectmen, in 1762. Of these, the first completed was, in the language of the records, “A road from Westminster line thro’ Allen’s farm, thence on the line between the Wing and Farms so called; thence thro’ the land of Mr. Moses Gill and Caleb Mirick, to the meeting-house; thence thro’ lots Letter B, No. 9 & 12, Letter H G, No. 22, to Holden line.” This road, when completed in 1763, passed directly by but two houses exclusive of the meeting-house; one where the new meeting-house, and one where the hotel now stands. Soon after this, many of the other roads now existing in the town were built. Of the manner of locating these, at this early day, the following, taken at random, is a good specimen. It is taken from the warrant for March meeting, as late as 1774. “To see if the town will accept of a road laid out by the Selectmen, beginning at a Butternut tree marked, in Mr. Moseman’s land, thence running to a Poplar tree marked, in Joel Sawin’s land, thence to a Chestnut marked, thence to a Black Oak marked, thence to a Black Oak marked, thence to a Black Oak marked, in Judge Ruggles’ land, thence to a Chestnut, thence to a Black Birch, thence to a Chestnut, thence to a Chestnut, thence to a Chestnut,

thence to a Black Birch, thence to a Chestnut, thence to a Chestnut, thence to a White Pine, thence to a White Oak, thence to a Black Oak, thence to a Chestnut, thence to a dry White Pine, thence to a Chestnut, thence to a White Pine, thence to a Chestnut, thence to a corner of Mr. Billings' barn ; said road is two rods wide and upon the northerly side of said marked trees."

After the grant of the land tax, in 1761, repeated requests were made to the district, by a portion of the inhabitants, to allow them to pay it in the same manner the highway taxes are now paid, by work on the new roads most needed. This was refused for one or two years. It was, however, finally granted, and the price fixed for the labor of man and beast. Most of the roads of an early date were probably made in this way.

CHAPTER II.

Character of the first settlers. Of the New-England people generally. Province Lands. Petition for Incorporation as a Town. Act of Incorporation. Opposition of Town to any addition of Territory. First Representative to the General Court. Early Town Meetings.

HAVING narrated the history of the first settlement of the town, propriety might require something to be said of the character of the first settlers, did not their actions speak louder on this head than any eulogistic words of ours can. That they were not the most refined and best educated class of society must be acknowledged. Such are not the men for the settlement of new lands, however much they may do for their advancement in subsequent times. It is not, to use the expressive but coarse language of the late Col. Crockett, "your white-fingered, black-gloved, shilly-shally, spectacle fellows," before whom the forest will fall, and the springing grass and waving grain assume its place. For this, again to quote the western orator, we want men, "who will go back into the woods, and cut down a tree there, and another there, and another there, and shoot a bear there, and a panther

there, and three Ingins there, and build a log-house there, and a shanty there, and a bigger house there, and a court-house there," and at last find a whole state settled, almost before a communication is opened with its neighbors. Such are the men whom success requires should be the pioneers of our settlements, while their safety and prosperity demand that the more refined and educated should succeed. Such were the men who settled here. Possessed of the advantages of a common school education, they sought early, as we shall presently see, to transmit them to their descendants. They stamped indelibly their peculiarities and their nobler qualities upon their sons. Their character was, therefore, substantially that of the present New-England farmers—less dignified and beautiful in some respects, inasmuch as it was formed on a narrower basis and with less facilities for its improvement. When, therefore, we speak of the *present* New-England character, we speak of it as it is, as it has been, as it will continue to be. We are far from arrogating to the present agricultural population of New-England, the right to be called, in the broad sense of the term, an educated people. They are fast and surely asserting and maintaining this right. But if more learning exists elsewhere, more generous hearts beat nowhere. Nowhere are nobler feelings felt, and more generally developed. Nowhere does devotion burn in a purer and brighter flame. Nowhere is patriotism more a living principle, and to no place is there more probability, as it fast fades elsewhere, that it will retreat, as to the sanctum of its last refuge. No more fervent or purer prayer ascends to heaven, than from off the domestic altar planted at the farm-house fireside. Never is the holy volume of inspiration turned with more reverend caution, than by the toil-hardened hand of the cultivator of the soil. Nowhere is the voice of the herald of temperance and reform echoed back with a more hearty and full response, than from the yeomanry of the land. Nowhere are the benevolent operations of the day taken up with more enthusiastic zeal, or patronized with more liberal contributions. The herald of the cross never appeals in vain. In the days of the Revolution, "the voices of Adams and of Otis, in Faneuil Hall, found their full and true response in the little assemblies of the towns," is the language of a distinguished statesman. It would have been as correct to have said, Adams and Otis were but living and bright em-

bodiments of the spirit which had gone forth from the towns. If the money of the merchant was lavished in his country's cause, the full flowing garner of the farmer were thrown wide open to a famished army, while the hope and pride of the domestic circle were shoulder to shoulder on the battle-fields of the war. The scanty clothing of the soldier was too legibly marked with the impress of New-England's farmhouse daughters, to leave any question of its origin. The interests of education, too, are not neglected. In the day of small things, beside the humble church rose the unpretending school-house. Who are they that people our colleges and academies? Who are they that stand highest and firmest in our senates and legislatures? Who are they that are heard most eloquent in our pulpits and our courts, and who sit easiest and most respected on our judicial benches? Who are the heralds of the cross, that with apostolic zeal are seen traversing every quarter of the globe, and pouring the light of revelation into the darkest corners of creation, so that where the New-England name is known, New-England men are found? Who but the sons of our farmers, that in their early days have followed the plough, and grasped the axe and flail? We are told we are destitute of enthusiasm. Thank God the remark is in some sense true, and long may it be ere we shall have to substitute the effects of transient enthusiasm for the results of moral principle. Long may it be before New-England men will cease to dignify every action with the nature of a moral duty. We are told, too, that we are a parsimonious people. The nature of our land compels us to be frugal; yet the gains, that are extorted from an iron-bound soil, are as freely given as they are hardly earned. But we are not a chivalric people. If to follow the horse on the race-ground rather than at the plough; if to handle the knife, the dirk, or the pistol with more familiarity than the hoe, the shovel, or the axe; if to develop our bravery in the scenes of private broils, rather than in the contests of our country; if to *labor ourselves*, rather than to extort it with chains and stripes from the bleeding negro; if any or all of these things mark chivalry, may we always be as destitute of it, as we are abhorrent of its insignia. Of enthusiasm, chivalry, and the kindred qualities, properly understood and developed, we claim a becoming share, while we are far from arrogating that praise, which our traducers would bestow upon

our heads at the expense of our hearts. The history of New-England's enthusiasm and chivalry is only to be read in the ponderous volume, that shall record her whole action, from the landing of the pilgrims, to the extinction of the Yankee race. This is to be the record for the world's judgement, and not the straggling newspaper accounts of a few wandering pedlars, whose exploits, if credited, show them only to be ingenious and crafty, as their purchasers are foolish, ignorant, and gullible.

I have spoken inadvertently of the New-England character generally, but in doing so I have spoken of that of the people of Princeton, who claim no exception to the general characteristics of their neighbors. But I leave panegyric for history, as being more my appropriate business, while it is probably the more eloquent praise.

After the incorporation, the district continued to increase with moderate rapidity in population. In 1759 the number of legal voters was not more than thirty, while in 1771 it was not far from one hundred. In addition to the two tracts of land of which we have spoken, there were, in and about it, province lands to the amount of some thousands of acres. These, exclusive of the few hundred acres within the district, chiefly lands on the Wachusett mountain, which were subsequently granted to Mr. Fuller the first minister of the place,* had never been incorporated with any district. In 1765, the district voted "to send a petition† to the Great and General Court for the province land in this district," and chose Samuel Woods, Joseph Eveleth, and Boaz Moore a committee accordingly. Of the adjoining province lands, one thousand acres, known as the "Potash farm," were granted to one Plastid, in case he should teach the people the manufacture

* The petition and resolve, upon which this land was granted to Mr. Fuller, has been kindly furnished me by his son, Elisha Fuller, Esq. of Lowell, and is appended.

† No copy of this or the petition for incorporation in 1759, as well as a petition of the town in 1772, exist. The files of petitions, (and bills except those on parchment,) at the office of the Secretary of the Commonwealth, are missing from the year 1739 to 1775. They were probably carried away by Hutchinson or Gage. These petitions are barely noticed on the town records as sent, and on the journal of the General Court as presented. They would unquestionably, if accessible, throw much light on the original divisions and ownership of the territory. The act making the grant to Watertown is among the missing papers.

of potash. Buildings were erected and the manufacture commenced. For some reason, however, Plastid failed to obtain the land, and it was subsequently granted to Gen. Ruggles, for some military service in the French war. The remainder of the province land was probably settled by adventurers, or taken up by speculators. How much of this land was embraced within the original limits of the District it is difficult to ascertain, without running the lines of the act of incorporation, a task of no little difficulty. From an examination of the territory, it would seem to be, as before stated, but a few hundred acres, while from the petition in 1771, which is recorded below, it would appear to have been some thousands. It is probable the petitioners use the word "place," in the beginning of their petition, as signifying much more than the limits of the district. All the lands which now belong to the town, north of the line of the Watertown farms, were probably unincorporated until 1771. During this year the following petition was sent to the General Court by the district:—

"Province of Massachusetts Bay. To His Excellency Thomas Hutchinson, Esq., Governor and Commander-in-Chief in and over said Province. The Honorable His Majesty's Council and House of Representatives in General Court assembled at Cambridge.

The Petition of Princetown, in the County of Worcester, humbly shews, That said place composed of Province Land and other Lands, and Farms which never before belonged to any Town or District to the Amount of near eight thousand acres, together with a part of the original grant of twelve miles square to the Proprietors of Rutland, which part was never incorporated into the Town of Rutland, or any other Town, as many of this Honorable Court are well knowing, was in the year 1760 [1759] erected into a District by the name of Princetown, and was not annexed to any Town to join with them in the choice of Representative, and never can join with any, without being subject to greater difficulties, than any District lately made by reason of the distance, and badness of the Roads.

Your Petitioners therefore humbly pray (seeing said District was composed of lands, which never before belonged to any town or District) you would out of your wonted goodness

of Province Lands, incorporated in 1759, probably 1860 acres ; and of Lands annexed, in 1771, about 3000 acres. In addition to these, about 500 acres were set off from Hubbardston, on petition of the owners, in 1810. Why the present unincorporated tract, on the north of the town, known as "Notown," is not comprehended within the limits of the act of incorporation, inasmuch as it embraces "all the lands adjoining said District," not previously incorporated with any town, or district, I am at a loss to ascertain. The inhabitants of Princeton seem to have been extremely reluctant that any extension of the original district lines should be made. In October, 1771, the following vote was passed:—"That it is the opinion of the town, that it is a hardship both to the towns and the farms lately laid to it, that they should be annexed, inasmuch as they are in no way accommodated to it, and that it is impracticable they should receive privileges that they be not rated." In the May following, it was voted to petition the General Court "to take off the farms lately annexed," and a committee, consisting of Joseph Eveleth, William Thompson, and Joseph Sargeant, were chosen for this purpose. This petition, which would unquestionably throw some light on the original divisions of the territory, as before stated in a note, was lost among the other files from the Secretary's office. The farms alluded to are, no doubt, those which now constitute the northern border of the town. Possibly "Notown" might have been annexed, and "taken off" on the prayer of this petition. The great objection to receiving "the farms" was that roads, and particularly the old north county road, which was then being located through them, were to be built at the expense of the town.

Although the town was invested with the right of a representation in 1771, as this must be done at their own expense, they seem to have been in no hurry, even when important matters were in agitation, to exercise their newly acquired prerogative. In 1772, 1773, and 1775, it was voted not to send a representative, on account of the "great expense of making roads;" and, in 1774, on account of a similar expense in building school-houses. The first representative of the town was Moses Gill, who was chosen, in 1775, to represent it in the Provincial Congress, held at Watertown, during that year. It was the custom of the town, in its early existence, to give *written instructions* to its representatives. None

were given, however, in this case. In all matters, indeed, our towns at this period were much more thoroughly democratic than now. Every thing, great or small, must be laid before the assembled town. No power seems to have resided with the selectmen, or other financial officers, unless specially delegated. They were not allowed, as now, to audit accounts, but these, in all the detail of items, must be brought before a town meeting and voted, before their payment by the treasurer could be authorized. This, of course, in the growth of the town, led to details of business extremely annoying and little attended to, and the custom finally ceased, the selectmen being allowed to examine and adjust all ordinary accounts, the treasurer paying them to their order. The early town meetings were called by a personal notice to each inhabitant. To accomplish this purpose, the District was divided into "ranges," usually two, sometimes four, and a constable appointed to warn the inhabitants of each range. In the town meetings, the affairs of church and state were closely intermingled—the parish, as in most cases at this time, consisting of the whole town. Spiritual and ministerial affairs were, however, at this time, pretty generally controlled by the preachers. The church then, as now, in many instances, claiming the right of the first action in such matters, while the minister, until the explosion of the principle at Bolton, asserted the right of negating any vote, passed by the church, which he disliked. As, however, religious divisions grew up in our towns, parish and town affairs began gradually to be separated, until a final dissolution was brought about by the recent amendment of our State Constitution.

CHAPTER III.

Education. First Schools. Division of the town into School Districts. Erection of School-houses. Re-division of the town. Present Appropriations for Education. English and Classical School. *Scenery.* Wachusett. Little Wachusett. Pine Hill. *Waters.* *Products.* Statistics.

THE cause of education has never been essentially neglected by the yeomanry of New-England. They have not, perhaps, been adequately alive to all its important interests, yet

the time has never existed, when the extorted earnings of the physical man have not been freely and profusely bestowed upon the cultivation of the moral and intellectual. During the trying and oppressive times of the revolution, our fathers kept constantly in view the truth, that *men were no less to be formed*, than soldiers procured; that the district school-house, with its wide-open doors, was as necessary to rear sons to receive and preserve, as it had been fathers to achieve a glorious independence. Consequently, while our towns were compelled to make large and oppressive loans for the support of the army, the appropriations for education were rarely, if ever, diminished. This was the last item of expense to be cut off, and every effort of private retrenchment and economy to supply increasing public obligation, was to be made, before this would be yielded. The first effort for the establishment of American Independence as certainly dates at the commencement of our district schools, as the first movement for its overthrow will in their abridgement or destruction. Educate the sovereign, be he prince or people, if you would have an enlightened government, is a truth not written down among the maxims of politics, because it is too legibly inscribed in the dictates of common sense to need a place there. Amid all party dissensions, the surest means of triumph, for an honest party, is to educate the people. Educate the people, and I care not, so far as political consequences are concerned, if you let loose among them the whole race of demagogues, from the arch fiend that stirred rebellion ere earth came from chaos, down to the veriest party knave that rants on the "insulted people's violated rights" in a district caucus. I underrate not the means of external defence, but I read more security in the thick clustering colleges, academies, and schools, that are springing up in our land, than I could in the rearing on every furlong of our coast and borders, fortresses and batteries, strong enough to bid defiance to a world, and peopled with men each as brave as "Thermopylae's glorious dead." I read more safety in the humble scholar, with a backload of books, traversing the new settlements of our western wilderness, than in our navies riding the ocean, or our armies coursing the land. These indeed protect us from external foes, while they not unfrequently create more deadly ones within. The other annihilates both. There is nothing more cheering to the patriot's heart; there is nothing that writes more legibly permanency

on our institutions, than the awakening interest in common school education.

Although our fathers possessed not the facilities for education, which we enjoy, considering their means, they had less occasion to blush for their efforts, or their attainments. Amid the rude dwellings of a new settlement the humble school-house was second only to the equally unpretending church. But the erection of a school-house by no means was the date of the first efforts of the settlers to educate their children. At least it was not so in Princeton. For years before this, probably before the settlement of half a dozen families,* a small room in some one of the block-houses was dedicated to the cause of learning. Previous even to this, the child had in most cases received the first rudiments of an education from the best of all sources, maternal instruction. For some years the only schools kept in town were those at private houses, supported mostly by private contributions. The first public school was kept by Mr. Samuel Woods, in a house on the farm at present owned by Capt. Nahum Wilder. The precise year of this school it is impossible to ascertain. It was probably about the time of the District's incorporation. The first appropriation of the District for schooling, on record, was in 1764, when *six pounds*, about \$27, was voted for this purpose. In 1766 this sum was increased to 100*l.* old tenor, equivalent to 13*l.* 6*s.* 8*d.*, which was still further increased in the following year. The town had not as yet been divided into districts. The practice was for the selectmen to address a kind of warrant to the people of a neighborhood, directing them to procure a schoolmaster, and allowing each neighborhood the sum which they paid. Of course the poorer neighborhoods were sufferers. The following is a copy of one of these warrants, or directions, addressed to Robert Cowden and sixteen others, and dated January 4, 1768.

“ You are hereby ordered to procure a Schoolmaster to ye approbation of ye selectmen, and Improve in ye use of Schooling what you are assessed in ye School Rates, and when you have so done you may have orders to draw ye same out of ye District Treasury.

Sum total of your School Rates £3,5,2.1.”

* Any one need but run his eye over the old record of births in the town clerk's office, to be convinced that half a dozen families constituted a very respectable school district.

In December, 1769, the town was first divided into school districts, or squadrons, as they were then usually termed. These were six, the positions of which are indicated by the names. The town then numbered one hundred and nineteen families. Of these thirty-six were embraced in the middle District, composed of what now constitutes Districts Nos. 1 and 9. The "Southerly Division" contained twenty families, and was composed of present Districts Nos. 5 and 6. The "Easterly Division," consisted of the present District No. 4, and numbered ten families. The "Westerly Division," composed of district No. 7, and a small portion of No. 8, contained eighteen families. The "Northwesterly," consisting of the remainder of No. 8, and one or two families from No. 1, contained fourteen families. The "Northeasterly," and only remaining division, embraced district No. 2, and what of No. 3 then belonged to the District of Prince Town, and contained twenty-one families. The greater part of the present school District No. 3, did not belong to the District until its erection into a town, in 1771. This division of school districts shows at once the population of the different parts of the District, in 1769, and has been of material assistance in settling its original limits as incorporated in 1759. By the aid also of this list of names, which is found in the first volume of the town records, with a little labor any one curious in such matters might probably ascertain the original proprietor of every farm in town, and trace its conveyances down to its present owner. It is doubtful, however, whether the value of the information would be at all proportionate to the labor of its acquisition.

Although the town was divided into districts, in 1769, no school-houses were erected until some time subsequent. In January, 1771, "each squadron" had liberty from the town "to build their own houses," but none of them seem to have availed themselves of this great privilege. And in March following it was voted, that "a School House be Built in Each Squadron of ye Town at ye Town Cost, and that a School House be Built in ye Middle Squadron twenty feet square, and that one Hundred Dollars be allowed for ye Building ye same, said Money to be Raised in ye Middle Squadron, and ye other Squadrons to be assessed by ye same Proportion for ye Building ye other School Houses, and if any money is left it shall be converted to ye use of Schooling in ye Squadrons." A committee of three in each Squadron was also chosen at

this meeting to carry the above vote into execution. In 1772 this vote was so far reconsidered, that it was voted, "to rate each squadron separately," and an application was made to the "Quarter Sessions" to confirm this vote. In 1773 the town again became dissatisfied with this last vote, and voted a second reconsideration, and to build the houses as first stated. The one in the middle squadron was accordingly built a short time after, at an expense of 26*l.* 13*s.* 4*d.* This house stood a short distance north of the present congregational meeting-house, and was burnt in 1789. The other five school-houses were completed in the following year. These houses stood, with the exception of that of the centre district, until 1797, when new ones were erected, which remained until 1836, when the town again commenced rebuilding them. Soon after the destruction of the centre school-house, the present town house was erected, (entirely, I believe, by private munificence,*) in which the centre school was kept until the division of the district, and the erection of school-houses Nos. 1 and 9, in 1811.

In 1792 a new division of the town into school districts was made, not essentially varying, with the exception of No. 9, from the present divisions. In 1789 the appropriation for schooling was 50*l.* which was divided as follows:—To the "Middle Squadron," £21,15,3,1; to the "Northeasterly," £10,10,5,1; "Easterly," £4,15,3; "Westerly," £6,2,6,2; "Northwesterly," £8,9,8; the "Southerly," £8,6,11,2. The annual appropriation for the same object now is \$810, which is divided equally among the nine districts. In addition to this, \$44 70 is received from the school fund of the State, making in all \$854 70 raised for purposes of public education. Of this, three-fourths is expended in a man's school, which usually commences about the first of December of each year, and continues ten weeks. The remaining fourth is expended in a woman's school, which keeps about an equal time during the summer months. The studies pursued in these schools are those of a common elementary education, viz. reading, writing, geography, arithmetic, grammar, and occasionally, if desired, the higher branches, as natural philosophy, chemistry, algebra, &c. The selection of the text

* The school-house in No. 6 was also built by the district, and surrendered to the town on the occasion of their making an appropriation for its repair. The districts were not numbered until 1799.

books is left entirely to the examining committee, who, together with a prudential committee, have the whole management of the money expended. The number of children attending the public schools this year, (1837,) was 378, consisting of about an equal number of each sex. In addition to the sum raised for schooling by the town, a much larger amount is paid by individuals for the education of their children.

In the fall of 1828, by the munificence of John Brooks, Esq. the English and Classical school in this place was opened. In addition to fitting up a building for the accommodation of the school entirely at his own expense, and purchasing a costly philosophical apparatus for its use, Mr. Brooks obligated himself to pay the instructor three hundred dollars, annually, for three years, exclusive of the profits arising from the tuition. The people of the town, however, owing to their religious contentions, never seconded the liberal efforts of the founder. Each denomination of Christians seemed indisposed to patronise, in the least, a school, which was not under the control of an instructor, sectarian enough to inculcate exclusively their own peculiar religious views. A large number of scholars were consequently sent from the town to the neighboring academies, a circumstance as illiberal and injudicious, in a portion of the people, as it was discrediting to a school, which is now universally conceded, during the first three years of its existence, to have known no superior in the vicinity. Such a procedure in the inhabitants was of course deadly disheartening to the friends of the school. Yet, notwithstanding these untoward circumstances, it was tolerably well supported while under the management of Mr. Goddard, who possessed, in an eminent degree, all the requisites of a successful teacher. In 1831, Mr. Goddard left it for other employments. From this time until 1835, it continued under a succession of teachers, supported by the liberal contributions of Mr. Brooks and the other proprietors, into whose hands it had now passed, to maintain a sickly existence. It is now kept usually about six months; three in the spring, and three in the autumn, of each year. Probably about \$300 is now annually paid to this school. In addition to this, private schools are kept by females in the district school-houses during most of the summer months, in which they are unoccupied by the town. There is, besides these means of improvement, a valuable social

library in town, of some six hundred volumes. Altogether, the people of Princeton are by no means behind their neighbors in the matter of education.

Scenery. Miss Martineau, in a recent work, speaks of "the advantage that it is to the work-people to have their dwellings and their occupations fixed in spots where the hills are heaped together, and waters whirl and leap among the rocks." This advantage is enjoyed in an especial degree by the inhabitants of Princeton. Theirs is a town of hills. The scenery is picturesque and beautiful. Its natural features are far from striking to a stranger; and the extent, rather than beauty, of the prospect, would attract his notice. Yet the highly-wrought cultivation, which the farmer has bestowed upon a soil, in itself uninteresting, has made the scene one of uninterrupted beauty. Mountain, forest, field, and meadow, succeed each other in the picture, in new and pleasing varieties. The hand of the utilitarian is indeed the only one, which has, as yet, encroached essentially upon the domain of nature. No smiling gardens, rejoicing in their thousand varieties of fruit and flowers, here meet the enraptured eye. No white cottages, half hidden amid the surrounding shrubbery; no princely seats, boasting almost a European splendor, add richness to the scene. The waving grain, the golden corn, "the cattle on a thousand hills," the farm-house, arrogating only a puritan neatness and simplicity, are all the ornaments which cultivation has added to the original beauties of nature. It is the absence of the highly-wrought things of art, which gives the scenery its rural beauty, of which the visiter, deep embosomed within the hills, may find every variety. While, through all, reigns that quiet and beautiful serenity most peculiarly characteristic of a New-England country town. The laborer's whistle, the ploughman's jargon, the streamlet's murmur, the sound of waving forest-boughs, and the merry song of birds, alone disturb the solitude, and, with a pleasant intrusion, break the dreamer's meditation.

———"The city's stifling heat,
Its horrid sounds, and its polluted air,"

have no existence here. The genial gales of health, the balmy breeze of the mountain, the buoyant air of the hills, fresh from the forest's borders, the streamlet's margin, "the maize leaf and the maple bough," breathe a salubrity

"As if from heaven's wide open gates did flow,
Health and refreshment on the world below."

The most prominent feature in the natural scenery of Princeton is the *Wachusett*. This mountain is situated in the northwesterly part of the town, and is the highest peak of the range of hills, which nearly environ it. The general elevation of the circumjacent country is 1100 feet. The mountain rears its conical head 1900 feet higher, making its total elevation above Massachusetts Bay, 3000 feet. The base is covered with a heavy growth of wood, which, dwindling to mere shrubbery as you approach the top, gives the mountain, when seen from a distance, an exceedingly beautiful appearance. The hand of art could hardly have shorn its sides to more exactness, than nature has displayed, in proportioning the growth of wood to the ascent. The summit is little more than naked rock. Immense quantities of the blueberry bush contrive, however, to find support in the meagre soil, and, in the proper season, amply repay the trouble of a visit, in a treat of delicious fruit. A small octagonal tower, of about thirty feet in height, was erected on the summit in 1828. This has, however, become so shattered by the winds and the developments of its frequenters' organs of destructiveness, that it is now nearly useless, and the aspirants for immortality, who carved their names upon its sides, may now sigh over their futile labors, and learn the lesson of earth's transitoriness.

The prospect from this mountain, of a clear summer morning, is delightful in the extreme. To the observer from its top, the whole state lies spread out like a map. The neighboring hills, sinking into comparative insignificance, present an even outline to the beholder. On the one hand, is visible the harbor, distant, in the nearest point, forty-eight miles. On the other, the Monadnock is seen rearing its bald and broken summit to the clouds, while the distant Hoosick and Green mountains fade away in the distance, and mingle with the blue horizon. The numerous and beautiful villages, scattered intermediately in all directions, give a charm to the scene, hardly surpassed by that of the far famed Holyoke. Somewhat of the artificial richness of the scenery of the latter mountain is perhaps wanting here. Yet the lesser beauty is amply compensated by the greater extent of view. At the foot of the mountain, on the easterly side, is a small sheet of water, which, seen from the summit, as it reflects the rays of the morning sun, presents a scene for richness and beauty, on a limited scale, rarely surpassed.

This mountain is somewhat celebrated, in early Indian history, as a place of frequent resort for the natives of the vicinity. Mrs. Rowlandson, wife of the former minister of Lancaster, the narrative of whose captivity and sufferings is familiar to every reader of Indian history, was here released. The spot, on the east side of the mountain, where this scene occurred, is still pointed out by the inhabitants. The hostile Indians had, however, all disappeared before the settlement of the town; and the only ones that now resort to it are straggling doctors, skilled to cure every ill of humanity with the roots and herbs it furnishes.

In 1825, at the inauguration of John Quincy Adams to the Presidency, an attempt was made by the inhabitants, at the suggestion of the late W. N. Boylston, Esq. to substitute the name of Mount Adams for that of the time-honored Wachusett. Accordingly, on the fourth of March, a grand celebration was had, and, amid the parade of soldiery, the firing of cannon, and the shouts of the people, the old mountain received its second christening. In the evening, an immense bonfire of pine wood and tar blazed on the top, while the deep bellowings of the cannon, probably for the first and last time, reverberated around its summit, and awoke, in the stillness of the night, the echoes of its forest sides. The evening was still and dark, and peculiarly adapted to such a display. The flames, streaming to the very clouds, and tinging them with deep and glowing crimson, reflected by the snow upon the ground, presented an appearance at once sublime and beautiful. The merry notes of music floated melodiously on the evening air, disturbed at successive intervals by the thunders of the cannon from the summit, which, rumbling and rolling among the neighboring hills, at last died away in their bosom. But the old mountain, much as it respected its owner and the distinguished personage he would honor, understood not the sound. "The pother o'er its head" disturbed not the quiet serenity of its bosom, and it still responded only to the good old Indian name, which it early received at the baptismal font of its first wild possessors. Nor did the people ever cease to *think* Wachusett, if they occasionally indulged themselves with *saying* Mount Adams. "Stage house" was soon run up on the sign-post of the village inn, to fill the place once occupied by "Mt. Adams Hotel." Mr. Adams himself soon after bid adieu to the "White House," when the moun-

tain paid its respects to the public through the columns of the "Massachusetts Spy," and became universally *Wachusett Hill*.

The mountain is largely frequented during the summer months by visitors, and, at this season, adds much to the beauty, interest, and business, of the town.

To notice all the *principal hills* in Princeton, would be to describe its whole territory by sections. Two are, however, deserving of mention. They are Pine Hill on the east, and Little Wachusett on the west, of the mountain. These are both considerable eminences, and, situated elsewhere, would doubtless be of no small attraction. Here they sink into comparative insignificance, being never visited, except for game or berries, in each of which they abound. The former of these, as its name indicates, is covered with a thick growth of pines. It rises rather abruptly to about half the height of Wachusett, and is 900 feet above the surrounding country, and 2000 above the ocean. Little Wachusett is of about an equal elevation, and is partially covered with wood, chiefly the walnut. The ascent of the latter hill is less difficult than either of the others.

Waters. Princeton being the height of land in the state, very little water flows into it except from the clouds. An early American writer says of the neighboring town of Ashburnham, "so much water doth not run into the town as would fill a man's boot." The same is scarcely less true of this town. Of course, as they rise entirely within its limits, there are no large streams flowing from it. The waters of the smaller ones divide, about equal portions flowing east to Massachusetts Bay, and west to the Connecticut. The chief streams are East, South, and West, Wachusett brooks. These all rise at the foot of the mountain. The first, uniting with other small streams, flows east, and is the source of the Nashua. The second runs nearly south into Quinepoxet pond. The third flows southwest, and constitutes the east branch of Ware river, and empties into the Connecticut. Upon this last stream a small cotton factory is built, at the west part of the town, called Valley Village. Here, in addition to the factory, are several mills, a store, and post-office. Another cotton factory, of about an equal size, formerly existed on East Wachusett brook, in the east part of the town. This was burnt in the winter of 1836. Except these in-

stances, no farther use is made of the waters of these streams than to turn common grist and saw mills.

Quinepoxet is the only natural pond wholly within the town. This is a small sheet of water in the southerly part, which still retains its Indian name. It covers something like fifty acres. A small portion of Wachusett on the northern, and Wachatopick, or Rutland pond, on the southeastern, border, lie within the town. All these ponds are famous, especially the two former, in the annals of the sportsmen of the vicinity.

Products. The population of Princeton is mainly occupied with agricultural employments. Few manufactures exist beyond the wants of the town. The shoe business has been introduced within a few years to some extent, and now gives employment to several workmen. Immense quantities of palm-leaf hats are manufactured by the female part of the inhabitants. Aside from these, with the exception of those employed in the above-mentioned factory, and the few mechanics which the wants of the town support, the whole people are devoted to agricultural pursuits. As the land is best adapted to grazing, the chief products of the town are beef, butter, and cheese. Little grain is raised beyond that necessary for home consumption. Large quantities of wood, either in its original form, or that of charcoal, are carried to the neighboring towns, particularly Worcester. This has been found a profitable business, especially the sale of charcoal, and kilns of brick, of capacious dimensions, have been built for its manufacture in the vicinity of some of the largest wood-lots. In 1831 there were 4021 acres of wood land in the town, and 7495 devoted to grazing; in all, more than half the whole area of the town. Of the remainder, 531 acres were occupied as tillage land, the product of which, during the same year, was 339 bushels of wheat, 1034 of rye, 3893 of oats, 5813 of Indian corn, and 367 of barley. There were also 1240 acres of English and upland mowing, the annual product of which was 1073 tons of hay. There were, moreover, 1115 acres of fresh meadow, yielding yearly 762 tons of hay. In addition to this, there were 2266 acres of unimproved, and 2434 of unimprovable, land, 265 acres used for roads, 200 covered with water, and fifteen occupied by the town and other proprietaries. Making, in all, a territory of 19,582 acres, valued at \$180,536 00. There were in the town, the same

year, 192 dwelling-houses, and cattle of all descriptions to the number of 2963. The population the same year was 1345, and the whole valuation \$348,293 00.*

CHAPTER IV.

Ecclesiastical History. Introductory remarks. First preaching in town. Organization of the Church, 1764. First Meeting-house built, 1762. Call to Mr. Goodrich, 1766. Call to Mr. Fuller, 1767. His Reply and Settlement. First Deacons chosen. Present to the Church. Troubles with Mr. Fuller. Committee's Letter. His Final Dismissal. Suit vs. Town. Verdict for Defendants.

AWARE that I am entering on a delicate part of my subject, I feel a word of explanation to be necessary. Perhaps there never was a subject of more universal interest, or more generally the theme of conversation, than their ecclesiastical history, and especially their religious divisions are, at this moment, to the inhabitants of Princeton. Go where you will, upon the highway, to the church or town meeting, the domestic fireside, or the social circle, and "our religious troubles" are sure to meet you. No place is sacred from their intrusion. Of course, in the phrenzy of this excitement, amid the meetings of boards spiritual, councils ecclesiastical, churches and parishes militant, informal assemblies innumerable, there are as many varying opinions and contradictory reports, I had almost said, as people. To record all these in sober history, the author must most assuredly write himself down what Dogberry in the play aspires to be. From the chaotic mass presented, I am left to the ungrateful task of selecting the few grains of truth. I cannot hope to give satisfaction to all, where each is at variance with his neighbor as to what propriety requires. My constant aim, in speaking of the past, as well as present difficulties, will be to give only facts, as they exist, substantiated by written documents, unaccompanied by any, or at most few and unavoidable, strictures of my own. Of the many religious differences, which have and do exist in this place, I most certainly have my own views.

* I am indebted for these statistics to the Report of the State Valuation Committee, for 1831.

Yet I belong to neither of the parties, which now divide the inhabitants. In some of the religious views of either I do not sympathise, while I certainly am not identified with the interests of one more than another. If any one, therefore, shall feel himself aggrieved, by any statements of mine, I beg him to review the facts, and if being correctly given they still place him in an awkward position, the fault is his, and not mine. Without the expectation of escaping censure, I yet hope to treat the "vexed subject" with sufficient impartiality to have little to apprehend from it. Abominating from the bottom of my heart all introductory apologies and explanations, with these few remarks, which I hope may save the luckless historian from the catastrophe of bringing about his ears the whole posse of his *religiously* litigious townsmen, I enter upon the subject.

The early settlers of Princeton, like those of all our towns, were emphatically a religious people. Hardly had sufficient land been redeemed from the wilderness to settle half a dozen families, when we find them active in measures for the supply of their spiritual wants. Of course, they were as yet too poor to build a house of worship, or support regularly the stated ministrations of the gospel, and scattered over too wild and extensive a territory, to form themselves even into a church or society. Yet almost as soon as we hear of the first settlement, we find preaching was had at the rude dwellings of the settlers, the preacher going from one section of the town to another, to accommodate the different clusters of families which occupied them. The custom was, to have preaching eight sabbaths in the year, two in each section of the settled territory. The first sermon ever preached in town, was probably at the house of Abijah Moore, to an audience, which, materially increased at a later day, a small room and bed-room held quite comfortably. An old lady, still living, at the age of eighty-four, recollects hearing a sermon at Mr. Moore's, preached by the Rev. Mr. Harrington of Lancaster, in October, 1759, on the occasion of the district's incorporation. "There were then," says the old lady, "but a handful of us, who found our way to church by marked trees."

The inhabitants continued to employ preaching, in this manner, still without enjoying, in full, the ordinances of the gospel, until the 12th of August, 1761, twenty-five years after the first settlement, when a church was gathered, con-

sisting of eighteen male members, who entered into a covenant, of which the following copy is transcribed from the church records:—

“A Covenant entered into Aug. 12th, 1764. We whose names are hereunto subscribed, apprehending ourselves called of God into a church state of the Gospel—Do first of all confess ourselves to be so highly favored of the Lord and admire his free and rich grace which calls us hereunto: and then with humble reliance and dependence on the assistance of his grace and Holy spirit therein promised for them, that in a sense of their own Inability to do any good thing, do humbly wait upon him for all, we do thankfully lay hold on his covenant, and solemnly enter into covenant with God and with one another according to Godliness.—We declare our serious belief of the Christian Religion as contained in the sacred Scriptures, acknowledging them to contain the whole revealed will of God concerning our faith and practice. heartily resolving to conform our lives to the rules of that Religion so long as we live.—We give up ourselves to the Lord Jehovah, the Father, Son, and Holy Ghost, the only true and living God, and avouch him this day to be our God and portion forever.—We give up ourselves to the blessed Jesus, who is the Lord Jehovah and adhere to him as the head of his people in the covenant of Grace, and rely upon him as our Prophet, Priest, and thing to bring us to eternal blessedness.—We acknowledge our everlasting and indispensable obligation to glorify God in all the duties of a sober and godly life, and particularly in the duties of a church state and a body of people associated for an obedience to him in all the ordinances of the gospel, and whereupon depend upon his gracious assistance for our faithful discharge of the Duties thus incumbent upon us. We engage with dependence on his promised grace and spirit to walk together as a church of the Lord Jesus Christ in the faith and order of the gospel, so far as we shall have the same revealed unto us, conscientiously attending the worship of God in his house in praying to him singing to him and giving reverend attention to his word, read and preached according to his institution, the sacraments of the New Testament, the discipline of his kingdom and all his holy institutions in communion one with another and watchfully avoiding all sinful stumbling Blocks and Contentions, as become God’s people in covenant with him.—At the same time we do present our off-

spring with ourselves unto the Lord, purposing with his help to do and keep in the methods of a religious education that they may be the Lord's—All this we do fleeing to the blood of the everlasting covenant for the pardon of our many Errors, and praying that the glorious Lord Jesus who is the great Shepherd would prepare and strengthen us for every good work to do his will, working in us that which is well pleasing in his sight, to whom be glory forever, Amen."

This Covenant, which appears not to have been recorded until sometime subsequent to its formation, and then in the hand-writing of the Rev. Mr. Russell, was signed by the following persons:—Tilly Littlejohns, Elisha Wilder, Ebenezer Jones, Abel Pray, Samuel Hastings, Samuel Bixby, Abner Howe, Samuel Moseman, James Haynes, James Norcross, Timothy Moseman, Peter Goodnow, James Gibbs, Abijah Moore, Caleb Mirick, Timothy Keyes, Noah Norcross, and Stephen Brigham. From the date of this covenant there exist no church records until May, 1767, when a committee was chosen to send letters missive to several of the neighboring churches, requesting their assistance at the ordination of the Rev. Mr. Fuller, in the September following. We learn, however, from the town records, which are nearly perfect from 1761, that they continued, as before, to hire preaching, usually four or five months in each year. Their meetings were still held at private houses. As early as 1761, probably earlier, for the records, for two years subsequent to the incorporation of the district in 1759, are lost, the erection of a house of public worship was in agitation in the district meetings. In 1760, at the meeting in March, as I learn from other sources than the records, it was voted to petition the General Court to grant a land tax, to enable the district to build a house of worship, settle a minister, and lay out roads; and Dr. Harvey was chosen an agent to present this petition. In the warrant for a meeting, Feb. 9, 1761, I find the following article:—"To see if the district will vote to build a meeting-house for the public worship of God, and choose a committee for the same, or act any thing relative thereunto, as the district shall think proper." This article, say the records, "was not voted," although it would seem from the warrant for March meeting of the same year, that, previous to this time, the district had fixed the location of the house. In this warrant I find the following article, somewhat curious in its orthography,

as well as phraseology :—“ To see if the Destrict will vote to build the meeting-house, to wit the house for the publick worshep of God in some other place then that which it is already Voted to be built on and vote aneything Relating thereunto that the Destrict Shall think proper, or otherwise to vote where the said meeting-house shall be built.” This article is succeeded by the following :—“ To see if the Destrict will vote to build a meeting-house as soon as can be conveniently and choose a committee for the same and Report unto the Destrict upon what terms they can git it built and when, or act any thing as the Destrict shall think proper.” From these two articles, it would seem, the inhabitants had settled the usually great bone of contention in country villages on such occasions, the *where*, although not the *when*, the house should be built. The second of these articles was passed over in the meeting. On the first, the following vote was had :—“ Voted Col. John Whitecomb of Bolton, Dea. Samuel Pierce of Holden and Dea. Joseph Miller of Westminster be a committee to measure the said District of Princetown, and find the centre thereof, and afix or order the place for building the meeting-house on, to wit, the house for the public worship of God, and if the centre be not suitable ground to build the said house on, then on the nearest place to the centre that is suitable according to the best Judgement of the Committee, and they are desired to make return thereof at the adjournment of this meeting, and it is also voted that Mr. Thos. Harmon of Rutland, and Dea. Jonathan Livermore of Westborough, be surveyors for the purposes above said and that all the said committee and surveyors be under oath for the trust committed to them as above said. Also voted that the vote for building the said meeting-house within two rods of the most southerly corner of Mr. Caleb Myrick’s Land be and hereby is revoked and Discontinued.” This committee attended to “ the trust committed to them,” and made their report, which is not on record. The district, however, at a meeting in June of the same year, dissatisfied with the committee’s “ best judgement,” took the usual course in such cases, and, after paying the committee some half the cost of erecting the meeting-house, voted not to accept their report, and to locate the house themselves. Accordingly, on the 22d of July, 1761, the following vote was passed :—“ Voted that the meeting-house for the

public worship of God be built on the highest part of the land given by Mr. John & Caleb Mirick to the District for their public use, near three Pine trees marked on the northerly side, being near a large flat rock." A location in some respects ambiguous, for it would be hardly possible to select any spot within the vicinity which would not be beside "a large flat rock." The site thus fixed upon, and on which the house was finally built, is the same as that on which the congregational church now stands.

The location being thus finally settled in 1761, the first measures for the erection were taken in October of the same year, when it was "Voted to build a meeting-house for the public worship of God, and that said house shall be fifty *foots* long and forty *foots* wide." This house, the dimensions of which are here given, was raised on the 30th of June, 1762. It was of sufficient height to admit of galleries, and built in puritanical plainness and simplicity, without bell, spire, or ornament of any kind. The interior resembled somewhat in form that of the present house, the galleries occupying three sides, the pulpit the fourth. What the cost of this house was does not appear. The expense of the frame was 71*l.* 13*s.* 4*d.* which was paid to Abijah Moore, who also drew from the treasury 2*l.* as the cost of the raising. The glass was presented to the town by the Hon. Moses Gill, in 1765. When the first preaching was had at this church it is impossible to ascertain. It was not entirely complete until after the settlement of Mr. Fuller, in 1767, although a town meeting was held in it May 30th, 1763. Subsequent to Mr. Fuller's ordination, I find a vote of the town to finish "the second seat in the galleries." The outside remained unpainted, except so far as the brush of time laid on its coat of venerable and reverend black, until March, 1770, when it was voted "to paint the meeting-house *provided Mr. Moses Gill finds the paint.*" Whether Mr. Moses Gill's generosity again developed itself, and the house changed colors for the better, I am unable to say. In October, of the same year, it was voted to plaster the walls, and one more advance made towards a consummation, by this time, "devoutly to be wished." In November following, it was voted that "Ye plaistering under ye Galleries be made crowning & ye plaistering whitewashed and ye Seats in ye side Galleries be Finished." Our ances-

tors finished their public, as their private buildings, "a room at a time."*

The first attempt of the district towards the settlement of a minister, was in 1765. In the warrant for a meeting in December of that year, is the following article:—"To see if the District will vote how soon they will settle a minister, and also whether they will hear any one or more of the candidates for the ministry, which they have already heard, in order for settling, or any other or others which they have not heard, or act anything relating to that affair." On this article, it was voted "to hear Mr. Baker, Mr. Fuller and Mr. Moore, each of them six sabbaths on probation, in order for settling." Neither of these gentlemen, however, received any call to settle in the district at this time. From what reason I am unable to say. Probably neither were desirous of settlement, or, what is most probable, neither were sufficiently satisfactory in all points to the inhabitants. Be this as it may, the first invitation to become their minister, given to any individual, was the call to the Rev. Sewall Goodrich, in 1766. In August of this year, the district voted to concur with the church in their selection of Mr. Goodrich, and also voted him as a settlement, 133*l.* 6*s.* 8*d.* one half payable in eight months, and the remainder in a year from the expiration of the time of the first-mentioned payment. They also voted him an annual salary of 53*l.* 6*s.* 8*d.* Mr. Goodrich, however, declining the invitation, an addition to the salary, of 13*l.* 6*s.* 8*d.* was voted in the September following, to be paid as follows: one half in five years from his ordination, thenceforth to be continued as part of his salary; the remainder at the expiration of ten years with the like condition. Mr. Goodrich still declined the invitation, and nothing further was done towards the settlement of a pastor until the 30th of March, 1767, when the district voted, 22 to 4, to concur with the church in their call to the Rev. Timothy Fuller, to settle with them in the work

* The manner of disposing of the pews in this house was somewhat novel. The individual paying the highest land tax was allowed the first choice, he paying therefor a certain sum, fixed by a committee of the district. Dr. Harvey obtained the first choice, for which he paid 3*l.* 1*s.* 4*d.* His valuation was 95*l.* 8*s.* Oliver Davis obtained the second choice, paying therefor 3*l.*

The church stood about thirty years from the time of its completion, when it was taken down in order to make room for the one at present standing on the same spot.

of the gospel ministry. The same pecuniary encouragement was voted Mr. Fuller, which had been previously offered Mr. Goodrich. To this Invitation Mr. Fuller returned the following answer:—

“To the Church and Congregation of the District of Princeton.

Brethren, Having sometime since received your notice in giving me an invitation to settle with you in the arduous and important work of the Gospel Ministry, I have taken it into due consideration, and having sought direction of God and taken suitable advice of the neighboring ministers I think it my duty to comply with your desires. Accordingly I now declare my acceptance of your invitation aforesaid, humbly depending upon and imploring divine grace and assistance that I may be both faithful and successful. I am far from desiring that my people should find the gospel burdensome, therefore, though your offers are not great, yet considering the infant state of your society, your great unanimity and kind dispositions, I look upon it as a call from God and am encouraged to accept in dependence on your generosity, as your ability increases to contribute of the means with which God in his providence shall bless you to my necessities, to my comfortable and honorable support. As far as I know my own heart I undertake with a single aim at the glory of God in connexion with your best interest. I think I must be far removed from the least suspicion of having any lucrative views in the case, but assuredly my highest views are to advance the kingdom of Christ which is not of this world. I would take this opportunity to express my gratitude for the good opinion you have manifested of me, hoping I shall always walk worthy of your esteem and friendship. I would earnestly request your prayers for me that I may so act the part assigned me in life as that I may be instrumental of turning many from sin to God, be approved of Christ the great Head of the Church and judge of the world, and finally be admitted to the rewards of the faithful steward. I at the same time assure you of my prayers for you that the God of love and peace may be among you, that you study the things that make for peace and those by which one may profit and edify another, and pursue the way which through Christ will make you happy in life and comfortable in death and glorious at the resurrection. These are my prayers, these are my wishes, and to promote these

may I always be led to discern and embrace every proper method. Now the God of peace that brought again from the dead our Lord Jesus Christ, that great shepherd of the sheep, thro' the blood of the everlasting Covenant make you perfect in every good work to do his will working in you that which is well pleasing in his sight thro' Jesus Christ to whom be glory forever, Amen.

TIMOTHY FULLER.

Princeton, May ye 16th, 1767."

Mr. Fuller's ordination took place the 9th of September, 1767. On this occasion letters missive, inviting their presence by their pastor and delegate, were sent to the First Church in Danvers, the second Church in Shrewsbury, the second in Lancaster, and the churches in Wilmington, Rutland, Holden, Weston, Westminster, and Middleton, all of which were present.

Soon after Mr. Fuller's ordination the church met, and, on the 9th of November, 1767, adopted a covenant of admission not differing essentially from that subscribed by the original members at the organization. The first deacons of the church were also elected at this meeting. They were Timothy Keyes and Adonijah Howe, who were regularly introduced into office in the February following. It was also voted, "that the sacrament be administered once in two months; but may be omitted at particular times as the pastor may judge expedient." About the same time the Hon. Moses Gill presented to the church a flagon, tankard, cup and dish for the communion table, together with a baptismal basin. These were for four years the only vessels owned by the church. In 1772 three additional tankards, a dish and a cloth were procured. These, together with the present of Mr. Gill, constitute a part of the church furniture still in use by the congregational church.

Mr. Fuller continued to discharge the pastoral duties to the general satisfaction of his people, until 1775, when a general uneasiness arose in consequence of his supposed unfavorable views of the revolutionary contest then opening. During their session, in 1774, the General Court had desired Gov. Gage to appoint a fast, in view of the then threatening state of affairs. He, however, declined, and they then *recommended* a day for the purpose in imitation of their pious ancestors, "who, on all occasions of common danger and distress, de-

voutly looked to God for direction and favor." This fast it seems Mr. Fuller from some cause refused to hold, and hence the disaffection of his parishioners, who at this early day were not behind the rest of their countrymen in an enthusiastic devotion to the common cause. This produced the first uneasiness, and soon brought, as would appear from their proceedings, the people to a determination of ridding themselves at all events of their preacher. Other charges were of course brought against him, or, rather, things that might otherwise have passed unnoticed were construed into grievances. These are summarily stated in the following letter from a committee of the church:—

“To the Rev. Timothy Fuller.

Sir, We are dissatisfied with your conduct in the pastoral office in the following particulars—1. Your not catechising and instructing the children more frequently. 2. Your neglect of pastoral visits and of conversation on spiritual things. 3. An unchristian backwardness to instruct and enlighten your flock, which we fear proceeds from a disregard to their spiritual welfare. 4. Your neglecting lectures *when first settled among us*. 5. Your refusing to appoint a Fast when motioned by the General Court on account of the fearful apprehension of losing liberties of country, through the arbitrary proceedings of the British Parliament. 6. Your treatment of the Church, when seeking for satisfaction in the articles of charge.

TIM'Y KEYES.

STEPHEN BRIGHAM.

STEPHEN HARRINGTON.

ICHABOD FISHER.

THOS. GLEASON.

Princeton, March 26, 1776.”

Mr. Fuller replied to these charges by letter, “which stands on record,” say the church records, “in the Old Church book.” This book has unfortunately been lost in some of the religious commotions, and the answer of Mr. Fuller is not accessible to the writer. With this exception, we have no church records from February, 1776, to May, 1786, about the time of Mr. Craft's ordination. Sometime subsequent, however, to the trial of the suit, at Salem, which he commenced against the town for the recovery of his salary, Mr. Fuller

published a vindication* of his conduct, in which is incorporated, probably, the substance of his reply to the church. With respect to the charge of toryism, he says, "What my people believed, I am unable to determine; but I persuade myself they did not believe me opposed to the measures of my country, because there was nothing in my conduct or conversation to justify such a faith, considered as a rational principle. My principles did not forbid my offering the petitions of the people for relief; but I readily joined with my people, on all days set apart by any court or Congress, for public devotion, and led them in their addresses to heaven for aid and deliverance." In regard to the charges of neglect of lectures, catechising, and pastoral visits, he says, "To these, I at that time answered, that I had rarely omitted a lecture previous to the communion, except for a period somewhat exceeding a year after my settlement, when lectures were not so stately appointed as afterwards, by reason of necessary avocations. That I had made it a rule to catechise their children twice a year, from which I had seldom deviated. That I had visited them all generally once a year; and never neglected to visit persons in sickness, upon their offering a note for public prayers, or upon particular application, and on such visits had endeavored to adapt my addresses to their circumstances." The charge of levity, in presiding at the church meetings, is explained by supposing "the moderator laid down his head on the seat before him, shivering with the cold, which the people might fondly construe into a shake of laughter." "*It may be impossible,*" somewhat satirically continues the writer, "*sometimes in such debates and altercations to suppress a reluctant smile. And there may be such a concurrence of circumstances, as to protect a man from censure, in such a case, on any occasion whatever, except an immediate address to the Deity.*" The tyranny in church government, another subject of complaint, seems to have been charged upon Mr. Fuller, in two instances in particular; in one of which, he refused to put a vote whereby the church would go into an immediate investigation of the charges, then for the first time brought

*This is a small pamphlet of twenty-three pages, entitled "Remarks &c." and purports to be written in reply to some strictures upon a pamphlet published by the Rev. Mr. Thacher. It is without date or signature, and but few copies probably exist. For the one in my possession I am indebted to the politeness of Charles Mirick, Esq.

against him. On his refusal the church were on the point of voting in a new moderator, when he dissolved the meeting. In the other instance, he overruled a motion to choose a committee to collect articles of charge against him, remarking, that if any one had any thing against him, he had full liberty to offer it, and in due time it should be laid before the church, but that he would not be active in choosing a committee to hunt up articles against him. In vindication of Mr. Fuller's conduct in this latter respect, I should remark that, up to this time, the ministers claimed the right of negating any vote of the church which they disliked. This right the church in Bolton about this time disputed, and continued to dispute, until their views were sanctioned by an ecclesiastical council. This will serve to explain Mr. Fuller's objections to certain churches, when selecting a council, of which we shall presently speak, on the ground of their adoption of the "Bolton plan," since as one of the charges against him was the exercise of this disputed prerogative, these churches had already prejudged the case.

Such were the charges against Mr. Fuller, and such his reply to them. Of these, the main and exciting one was disaffection to the cause of his country. For this accusation, at this period of peculiar jealousy, there was undoubtedly some ground. Although his principles, honestly entertained, did not forbid his "offering the petitions of the people for relief," it is extremely questionable whether, such as they were promulgated from his pulpit, they would excite them to seek it in any other way than quiet submission to the powers that were. This was sufficient cause for the total estrangement of the affections of his people. The other charges probably arose "in the rage of a complaining fever," and an uncompromising determination, on the part of the town, to free themselves of an obnoxious minister. Although we have no sympathy for his political views, we cannot but regard some of the proceedings of the town, in respect to him, as questionable, both in their expediency and justice. The Revolutionary enthusiasm, which pervaded at this time all classes, certainly excuses, although it may not justify them.

Having endeavored, as precisely as possible, to state the grounds of dissatisfaction with Mr. Fuller, I proceed to the history of the proceedings thereon. For this, in the absence of church, I have followed the town records. Under date of

May 24, 1775, is recorded the following vote:—"Voted on reading the paper received from the Congress that the committee of correspondence retire to receive the complaint of any person against any one suspected to be unfriendly to their country and that they make their report of such persons complained of to the town for their further consideration. The committee upon their return reported that the Rev. Mr. Fuller and Lieut. Caleb Mirick are complained of as persons suspected to be unfriendly to their country; Mr. Fuller for refusing to call a Fast last year, and for his public discourse to the minute company the last Fast as tending to discourage people in defending their rights and liberties, and for taking cattle suspected to be Col. Jones' property;— Mr. Caleb Mirick for taking cattle suspected to be Col. Jones' and for entertaining tories at sundry times; which complaint being read the town then voted that Mr. Fuller and Lieut. Caleb Mirick* be inquired of for their conduct touching said complaint." At the adjournment of this meeting on the 2d of June, Mr. Fuller presented a "paper," vindicating himself from the above-mentioned charges. The town, however, voted this unsatisfactory, at the same time voting to hear Mr. Fuller "a fortnight longer in order to inquire further into his late conduct." At the expiration of this time a second paper was presented, which shared a like fate with the first. Neither of these papers are on record, where they should be, in justice to their author. At the meeting June 16th, after rejecting the second "paper," "it was moved to choose a committee to draw up something further for Mr. Fuller to sign as satisfactory to the town and to make report of the same. Accordingly made choice of Messrs. Sadey Mason, Capt. Moore, Dea. Howe, Chas. Brooks and Jos. Eveleth," all active and efficient supporters of the revolution, and, of course, opposed to Mr. Fuller. This committee, at a subsequent meeting on the 20th of June, reported a paper for Mr. Fuller to sign as satisfactory to the town. "It was then moved, seconded and voted that *Mr. Fuller sign the paper before the town act upon it*; accordingly agreeable to said vote the paper was signed by Mr. Fuller in presence of the town; it was then put to see if the town were satisfied with said papers for his past conduct so far as it appeared unfriend-

* With Mr. Mirick nothing more was done. Probably he satisfied the town of the rectitude of his conduct and intentions.

ly to the common cause, and *it was voted not satisfactory.*" A truly singular course of proceeding, the town no little resembling a trading Yankee, afraid to set a price until he knows the most his purchaser will give. Nothing was probably wanting to make this paper quite satisfactory, but Mr. Fuller's refusal to sign it. Two or three ineffectual attempts were made to reconsider the last mentioned vote, and, on the 16th of August, a vote to request Mr. Fuller to ask a dismissal was passed, and on the 28th a committee chosen, consisting of Lient. Mirick, Dea. Keyes, Mr. Brigham, Mr. Woods, and Abner Howe, "to draw up" the reasons for this request. At the same time, the committee of correspondence made a report on his political conduct, reiterating the charges already made. On the 31st, at the adjournment of this meeting, Mr. Fuller presented a third "paper," in answer to the request of the town. This was equally unsatisfactory with the preceding. Oct. 5th, the town voted to request the aid of some of the committees of correspondence, in the neighboring towns, "to advise respecting Mr. Fuller's conduct as a tory." Dec. 26th, it was voted to choose a committee, who, in conjunction with a committee of the church, should prepare allegations against Mr. Fuller, and on the 8th of January following, the town determined to unite with the church in calling a council in case the "advice the town and church committees should obtain should make it appear proper to have a council." This council, consisting of the church in Worcester, Westminster, and the first in Shrewsbury, convened on the 11th of March, at the house of Caleb Mirick, and gave notice of their presence to Mr. Fuller, who communicated through them a letter to the town and church committee, proposing a mutual council on the following terms:—"1st. To consist of nine churches, four to be chosen by each party, the ninth mutually, and none to be selected from this county, in consequence of the almost universal adoption, in Worcester county, of the 'Bolton plan.' 2nd. Each church to be represented by its pastor and two delegates. 3d. That all articles of grievance be submitted to them. 4th. That each party be served with a copy of these articles at least fourteen days before the setting of the Council. 5th. That the Council regulate their own proceedings. 6th. That the number of persons *sitting in Council* from each church be equal. 7th. That each party choose several churches extraordinary, out of which they may

supply, if any of the first choice should happen to fail." To these proposals the committee assented, with the exception of seven churches instead of nine, and proceeded, in company with Mr. Fuller, to the selection. They, however, disagreed in the selection of the "extraordinary churches," Mr. Fuller insisting that the committee chose, purposely, those to whom they knew he would object, and they, on the other hand, complaining loudly of the unreasonableness of his objections. The whole plan being thus defeated, the former council, with the addition of the first church in Dedham and that in Weston, met on the 16th of April, 1776, and requested Mr. Fuller to appear before them, by a letter from their moderator, Mr. Maccarty. This he refused, on the ground that they were an *ex parte* council, wholly devoted to the interests of his opposers. The council then proposed to name twelve churches, from which each party should choose three, mutually agreeing upon the church in Weston, then present, as the seventh, which should be a council to settle all grievances. To this Mr. Fuller objected that as the whole twelve from which the mutual council was to be selected, were chosen by the sitting council, the proposed one would be, in effect, *ex parte*. "If my brethren had proposed to choose my judges," says Mr. Fuller, in his reply to the council, "I should not have thought it strange, but that you, gentlemen, should propose, that they should do the same thing by proxy, is a little wonderful." At the same time he proposed again a mutual council, on the same conditions as formerly. This was declined, on account of "the embarrassments thrown in the way," in a former attempt. The council then proceeded to advise Mr. Fuller to ask a dismissal. Whereupon he waited on them, proposing a mutual council on one of two conditions. 1st. He would "set aside six of the churches which the brethren had chosen, they should set aside as many of the six he would choose," the remaining three, in each case, together with a seventh, mutually selected, to constitute the council. 2d. "I will set aside," says Mr. Fuller, "twenty churches, and the brethren as many more, and then we will each choose three congregational churches, of good standing, any where in the province, no objection on either side: who, together with one mutually agreed upon, shall be a mutual council." Neither of these propositions were acceded to, and the council, on the 19th, advised to Mr. Fuller's dismissal, and he was accordingly

dismissed, by vote of the church, on the 20th, and the town, on the 24th. At the same time, Lieut. Caleb Mirick, Dea. Adonijah Howe, Joseph Haynes, Samuel Moseman, Lieut. Joseph Eyeleth, James Mirick, and Nathaniel Cutler, were chosen a committee "to keep Mr. Fuller out of the pulpit." This committee attended the duty assigned them, and standing on the pulpit stairs, as the law would have it, "did, on the following Sunday, with force and arms, restrain and keep out of the said pulpit, him the aforesaid Timothy Fuller." Mr. Fuller subsequently called an ex parte council, consisting of Messrs. Howard's church, Boston; Payson's, Chelsea; Whitney's, Shirley; Adams's, Lunenburg; Barnard's, Salem. The result of this council was, of course, favorable to Mr. Fuller. He also commenced a suit against the town in 1782, for the recovery of his salary from 1775, on the ground of an illegal dismission. This case was argued at Salem in Nov. 1783, by the late Judge Parsons for the plaintiff, and Messrs. Sullivan and Lincoln for the defendants. A verdict was found for the defendants, and thus ended the controversy with the Rev. Mr. Fuller.*

CHAPTER V.

Invitations to Mr. Litchfield and Mr. Hubbard to settle in the ministry. Settlement of Mr. Crafts. His Letter to the Town and their Reply.—Dismission. Call to Mr. Goodrich. Erection of a new Meeting-house. Mr. Russell's Settlement. His Letter to the Town and Dismission. Settlement and Dismission of Dr. Murdock. Troubles at the Settlement of Mr. Clarke. Separation in consequence of it. Mr. Clarke's Letter.

FOR ten years subsequent to Mr. Fuller's dismission, in 1776, no church records exist. It appears, however, from those of the town, that during this period, in which they were destitute of a settled minister, the pulpit was supplied by preachers hired during those parts of the year, most favorable for a general attendance upon public worship. The sacrament was administered at stated intervals by some one of the neighboring clergymen. During this time two unsuccessful

* A sketch of Mr. Fuller, as well as the other ministers mentioned in this and the succeeding chapters, will be given under another head.

efforts were made to settle a minister. The first of these was in 1778, when the town voted "to concur with the church in their choice of Mr. Litchfield for their pastor," at the same time offering him 600*l.* as a settlement, and a salary of 70*l.*, one half payable in the fluctuating currency of the time, and the remainder "in money equivalent to Indian corn at four shillings a bushel." For some reason the town at a subsequent meeting so far reconsidered this as to vote, "that there be paid to Mr. Paul Litchfield each and every year during his continuance in the ministry among us, seventy pounds, as followeth: twenty-three pounds, six shillings, eight pence, at the Rate of Indian Corn at *three shillings* per bushel. 23*l.* 6*s.* 8*d.* at the Rate of Beef at twenty shillings per hundred; and 23*l.* 6*s.* 8*d.* in Cash of the Present currency." Mr. Litchfield declined this invitation, which was renewed in 1779 with the "*settlement*" increased to 1200*l.*, and the same salary, only 17*l.* 10*s.* however, being payable in the then currency. This was also declined.

In 1780 an invitation was given to a Mr. Ebenezer Hubbard to settle in the place, and a salary of 73*l.* offered him, payable "at the rate of Indian Corn at 3*s.* Rye at four shillings a bushel, beef at 20 shillings per hundred, and pork at three and a half pence per pound."* Thirty cords of wood, annually, were subsequently added to this salary. Mr. Hubbard, however, declined the invitation, and no further attempts to settle a minister were made until 1786, when the Rev. Thomas Crafts received and accepted an invitation from the church and town to become their pastor. He was ordained on the 28th of June, 1786.† The churches present on this occasion, were the Fourth in Bridgewater, the church in Brattle-street Boston, in Roxbury, Brookline, Shrewsbury, Rutland, Holden, and Sterling.

Mr. Crafts continued minister of the town until 1791, when, at the instance of the following letter, he received a dismissal from the pastoral relation:—

* It is hardly necessary to observe this as well as similar provisions in the preceding proposals to Mr. Litchfield was an expedient to avoid the fluctuations of the currency of the time.

† No little display would seem to have been had on this occasion, if we may judge from the following account, which I accidentally came across, among a mass of loose papers in the Town Clerk's office, and which speaks loud for the multitude present, or the poverty of the town. The people of

“To the Inhabitants of Princeton, to be communicated:

My Friends and Brethren.—In consequence of my ill state of health, I requested the Selectmen some time since, to insert in their warrant for March meeting, an article respecting my dismissal, which I suppose will this Day be laid before you.—My reasons for submitting the matter to the town at this time, I view weighty and important.—They are these.

1st. There being no present prospect of my recovering such a degree of Health, as to be able to carry on the work of the Ministry.

2nd. An inability to supply my Pulpit any longer.

3d. An unwillingness to embarrass my People, or to be the means of the pulpit's being unsupplied.

My request therefore is, That the relation in which I now stand to the Church and Congregation in this place, as your Minister, may be dissolved.—My Friends,—it is a painful separation to me,—but it is the will of God, and therefore I acquiesce.—Permit me to return you my warmest thanks for all those numerous and pointed marks of attention, respect, and generosity, which I have received from you.—And do me the justice to believe that I shall ever retain them in grateful remembrance. I assure you, that your Interest will ever be near my heart, and that I shall ever entertain a high esteem, and feel an ardent affection for my Brethren of Princeton, till the hand that writes this shall moulder in the dust. Commending you to God and the riches of his grace, and entreat-

Princeton would be the last to let such an occasion pass wanting in a single one of the “good things of this life,” which usually load the groaning tables of an ordination day.

“*The town of Princeton to me debtor.*”

For going to Hardwick, to carry Mr. Crafts the call of the town, - - - - -	0 9 0 0
Also for fetching cider, plates and dishes from Shrewsbury, and carrying them back again, - - - - -	0 6 0 0
For going to Westminster for knives and forks, and for a horse to carry one of the cooks home, - - - - -	0 7 6 0
For nine dozen of eggs for the Council, - - - - -	0 6 0 0
	1 8 6 0
<i>Princeton, June 30, 1786.</i>	ADONIJAH HOWE.

I also find, about this time,—

“*The Town of Princeton to Samuel Dadman, Dr.*
For one leg of bacon, 16 3-4 lbs. - - - - - 0 13 11 2”

which, it is no unfounded conjecture to suppose, went the way of the “nine dozen of eggs for the Council.”

ing him to make you perfect in every good work—I bid you a long and affectionate farewell.

Yours respectfully

THOMAS CRAFTS.

Princeton, March 14, 1791.”

Of the love and esteem in which Mr. Crafts was held by the people of his charge, the following letter, sent him on the occasion of his dismissal, is ample and unsolicited testimony.

“ Revd. Sir,—The Church and Congregation in Princeton having this day, according to your request, voted your dismissal from your Pastoral Relation, solely on the account of your ill state of health and little prospect of your future usefulness in that work ; We the Church and Congregation in this place declare that it is with reluctance that we are constrained to part with you under these considerations ;—that it has been with pleasure and much satisfaction that we have sat under your ministry ;—that we sincerely sympathize with you under these (your) afflictions ; that we ardently wish Almighty God would take you and your family under his Gracious Protection, and if it be his pleasure, to give you a confirmed state of health, and make you yet useful in your public character, and long continue you a blessing to the world.

We ask an interest in your Prayers, and subscribe,

Your affectionate Friends and Brethren,

MOSES GILL, Moderator.

Signed at the request of the town in town meeting assembly.
To the Rev. Mr. Thos. Crafts.”

After Mr. Crafts’s dismissal, the Rev. Hezekiah Goodrich, subsequently the minister of Rutland, supplied the pulpit for some time, and in November, 1791, it was voted, that “ Mr. Hezekiah Goodrich’s late preaching has been acceptable to the town, and that the committee be instructed to apply to him to preach six sabbaths upon probation.” He however received no invitation from the church or town, to become their pastor. He probably declined preaching “ upon probation.” The town were again destitute of a settled minister, from 1791 until 1796.

During this interval, however, measures were taken for erecting a new house of worship, and on the 9th of March,

1795, it was voted "to build a new meeting-house, agreeable to the petition of Capt. Sam'l Hastings and others," and a committee chosen to estimate the expense. This committee reported, at a subsequent meeting, the probable expense at 1799/ 8s. and the probable amount arising from the sale of pews, the old house, &c. at 1875/ . Whereupon a committee, consisting of Hon. Moses Gill, Capt. Samuel Hastings, Lieut. Amos Merriam, David Brooks, and William Whitaker, was chosen to superintend the erection. This house was completed in the following year, and is the one at present occupied by the congregational society. Its dimensions are seventy by fifty-five feet. It contains seventy-five ground, and twenty-six gallery pews. The committee were widely mistaken in their estimate of its cost. By the town records, I find this to have been, exclusive of the bell, which was subsequently purchased for \$470, and the painting, for which \$320 was afterwards raised, 2273/ 3s. 5d. and the receipts from the sale of the pews,* &c. 1728/ 3s. 1d. leaving a deficit of 545/ 0s. 1d. which was raised by a general tax.

This house, after withstanding the severity of forty winters in the bleakest and most exposed situation (the top of Wachusett alone excepted) in the town, has become so dilapidated as to be unsuitable for the objects of its erection. It is no little amusing to witness the furious contest which is continually going on of a windy day,† between the preacher's voice and the rattling windows and clapboards, each being alternately in the ascendant, while the latter is invariably the more efficient in inculcating the solemn truth, "The Lord terrible reigneth." Why it should ever have occupied its present location, is a question soluble only by supposing it emblematical of the heavenly way, indicating it to be upward and somewhat toilsome and difficult. Or perhaps its builders may have been actuated by a slight remnant of Catholic superstition, and intended to impose a kind of penance on the worshippers here. Whatever may have been the object, it is certain, it is a peculiarly happy expedient to test the strength of the people's devotion.

* The highest sum obtained for any pew in this house was 36/ . which was paid by Michael Gill, Esq. for No. 66.

† The new church, now in process of erection, will relieve the preacher from this unequal contest.

Before the completion of this house, the Rev. Joseph Russell received and accepted an invitation from the church and town to settle over them in the work of the ministry. On the 7th of December, 1795, the town voted unanimously to concur with the church in their "call" to Mr. Russell, at the same time voting to dispense with "the usual mode of giving a settlement in the case, and that the sum of four hundred thirty-three dollars and one third of a dollar be paid him yearly, during his continuance in the ministry. It was also subsequently voted to "furnish Mr. Russell with twenty-five cords of good merchantable wood annually, delivered to him at his dwelling-house, so long as he shall continue our minister, and the price of staple commodities remain as they now are; but when the capital articles of consumption shall revert back to their former standard, that is to say, when the price of Beef shall be reduced from thirty-six to twenty-four shillings per hundred; Pork from six to four pence per pound; Rye from six to four shillings per bushel; Indian Corn from four and sixpence to three shillings per bushel; then the whole expense of the wood, be it more or less, shall be deducted from the hundred and thirty pounds already voted by the town, and so in a less proportion as the price of those commodities shall gradually decrease."

Mr. Russell was ordained March 16, 1796. The churches present were that in Somers and Brookline, Ct. that in Brattle Street, Boston, in Charlestown, Brookline, Carlisle, Shrewsbury, Paxton, Holden, Rutland, Hubbardston, Westminster, and Sterling. Dr. Morse of Charlestown made the introductory, Dr. Thacher of Boston the ordaining, and Dr. Sumner of Shrewsbury the concluding, prayer. Mr. Jackson of Brookline gave the charge, and Mr. Hubbard of Sterling the right hand of fellowship. Mr. Backus of Somers preached from Matthew, xvi. 26—"For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?"

Mr. Russell continued the minister of the town for six years, until 1801, when he asked a dismissal in a letter to the town, of which the following extract contains all of material importance:—"Convinced, from several years experience, that application to study is injurious to me, and finding myself unable to pursue a studious life with that degree of assiduity, which my present engagements indispensably re-

quire, and having no reason to expect that my situation will be altered for the better should a further experiment be made, I beg leave, gentlemen, to come forward in friendship and candidly express my desire that the town concur with the church in consenting to my dismissal. As six years have been witness to the peace and good understanding which have invariably existed between us, it is my earnest wish, now that a separation is become necessary, that we may part in peace, and that every individual will be so liberal in sentiment and so candid in acting as to cheerfully comply with my request with the same freedom and readiness which in a change of circumstances they might desire to have exercised towards them."

The reasons set forth in this letter seem not to have satisfied the town of the necessity of a dismissal, and a committee was chosen to request the attendance of Mr. Russell at the adjournment of the meeting, to answer publicly to such questions as might be put to him,—a course of proceeding as extraordinary as the result of it must have been unpleasant. This drew from him the following communication:—

“To the inhabitants of Princeton:

Gentlemen,—You will consider, I presume, that the happiness of this town, in future years, depends much on your conducting the business before you in a peaceable, friendly manner,—and I do most sincerely desire, looking at the good of the town in future, that you may do nothing to create division in the society, or to prejudice the public mind, or the minds of individuals, who may be introduced into the town, against it. As for myself, I can sincerely say, that whatever may be the conduct of individuals towards *me*,—though they attempt to wound my feelings, and load me with abuse, I ever have been and still am a friend to the town,—and am perfectly ready to do any thing in my power, consistent with the respect due to my public character, towards the settlement of the business before us in a friendly way. From the communication which I have made to the church, to the selectmen, and to many individuals in all parts of the town, I am ready to think that the inhabitants generally have correct and thorough information respecting my reasons for desiring a removal from my pastoral office in this town, and if individuals do not feel disposed to allow validity to those reasons, on the ground

of my own testimony, I know that it will be in my power to give them satisfaction.—I freely declare my readiness, gentlemen, to afford you all the information on the subject, which can in the least assist towards your forming a judicious decision on the business before you;—and I am willing to answer at a proper place every friendly inquiry which an honest desire to arrive at truth may suggest;—but to such questions as *passion, prejudice*, or a disposition to cavil may dictate I shall pay no attention. Considering the relation existing between us, it is your right, as I have proposed a dissolution of this relation, to know my reasons for desiring it. These reasons I have no wish to keep private; they are already before you for your consideration while attending to the business in which you (we) are mutually concerned. But, on the other hand, should any individuals be curiously inquisitive concerning my own personal concerns, these I claim the right of keeping to myself and conducting at pleasure, without being accountable to any man, or society of men.—In reply to the vote of the town, handed me by my friend Capt. Dana, I answer directly, that I am ready to meet this afternoon a committee from the town on the business of my dismissal, and to repeat to them if necessary the statements which I have already made in public and private. Believing that this mode of communication if pursued will lead directly to every explanation which can be useful to you, and which any individual who is a true friend of the town can reasonably desire, you will permit me to decline a personal attendance at the meeting.—Accept, gentlemen, the tender of my respects.

(Signed)

JOSEPH RUSSELL.

Princeton, Sept. 21st. 1801.”

For the better comprehension of some of the allusions in the above letter, it is necessary to remark, that Mr. Russell had been accused of desiring a release from the pastoral relation from merely selfish views, being anxious to enter upon some more lucrative employment; a charge which, if well founded, shows the town little wise, and still less alive to their spiritual interests, in attempting, against his will, to retain such a personage in the pastoral office; while if unfounded, it betrayed the deepest malignity in individuals, and displayed a want of confidence on the part of the town, in its momentary entertainment, alone sufficient to call for a disso-

lution of the relation in which Mr. Russell stood to them. The right of the town to take cognizance of the matter, supposing he did wish a more lucrative occupation and a dismissal on this account solely, is extremely questionable. While the fact that the charge rested only on vague and indefinite hints should have at once destroyed all credence to it. The last letter of Mr. Russell seems to have convinced the town of both these truths, and he was dismissed without farther opposition.

Soon after Mr. Russell's dismissal, the Rev. now Dr. James Murdock commenced preaching to the church and society in Princeton, and on the 18th of March, 1802, received a unanimous invitation from the former, and on the 5th of April, from the latter, with the exception of a single dissenting vote, to become their minister. To this invitation Mr. Murdock returned a conditionally affirmative answer. The encouragement offered Dr. Murdock by the town was a salary of \$366 2-3 and the improvement of a farm which they had previously purchased as a parsonage, worth probably \$60 more. The additional stipulations which he desired may be best learned from his reply.

“To the Church and Town of Princeton:

Having considered your joint invitation to settle with you in the work of the Gospel Ministry, I have after much serious deliberation, and after asking council of the great Disposer of Events, concluded to accept your invitation, on the condition you agree to the following additional articles:—

First, should any controversy hereafter arise between the Church and the Pastor, or between the Town and the Pastor, which cannot be settled privately to the satisfaction of both parties, or should any complaint be accepted by the Church against the Pastor, a Mutual Council shall immediately be called to hear and determine the matter. And unless a different agreement shall be made by mutual consent, the Council shall consist of an equal number of Pastors and Delegates from seven Churches: which Council shall be chosen, regulated and possess such powers as hereafter mentioned, viz. Having mutually agreed upon the first Church, each party shall choose three Churches, of regular standing within this Commonwealth; these seven churches when met in Council shall regulate their

own proceedings as they may see fit ; and their decision shall be final as to all matters regularly laid before them.

2d. Should the Pastor wish to take a Journey to visit his friends, or for his health, or for necessary business, he shall be permitted to leave the desk vacant, not exceeding three sabbaths in a year.

3d. Should the Pastor at any future period find himself able to make the purchase, he shall have the privilege of purchasing, at \$1200, the farm heretofore occupied by the Rev. Mr. Russell and Capt. Henry Prentiss, which the town purchased of Lieut. Bartholomew Cheever, on the 5th day of April, A. D. 1802, on condition that if the Pastor or his heirs should afterwards be disposed to sell the premises, the town shall have the refusal of them. Should the Pastor purchase as aforesaid there shall annually be added the sum of twenty pounds, equal to sixty-six dollars and two-thirds of a dollar, to the sum of one hundred and ten pounds, equal to three-hundred and sixty-six dollars and two-thirds of a dollar, mentioned in the vote of the town, passed the 5th day of April, A. D. 1802.

The first of these articles, viz. that respecting a council, I conceive to be calculated to settle speedily any controversy which might arise to interrupt that harmony and cordiality between minister and people so necessary to mutual happiness, and the prosperity of the Redeemer's kingdom. Viewing the subject in this manner, I cannot but feel strongly impressed with a sense of the importance of such an article.

Trusting that you will readily coincide with me in opinion I forbear to add anything farther on this important subject.

The second article is doubtless of much less importance than the first ; yet I think it to be calculated to prevent uneasiness and therefore reasonable and proper.

The third and last article, if I am rightly informed, is not materially different from one in the report of the committee of the town made on the fifth of April, which the town were unable at that meeting to accept, because of a former vote, which was found to be so worded as to interfere with it. Considering the article as calculated to promote the comfort and happiness of my family, without injury to the town, which has so just a claim to my esteem and gratitude, persuade myself you will be happy in an opportunity of exhibiting to the world another proof of that harmonious unanim-

ity* and liberality, which so highly distinguish the town of Princeton.

Should the Church and Town in their wisdom see fit to insert these additional articles, or the substance of them, I hold myself bound to comply with their joint invitation, and to devote myself to their service in the work of the ministry.

JAMES MURDOCK.

Princeton, April 24th, A. D. 1802."

The town having acceded to the proposals of this letter, Dr. Murdock was ordained June 23d, 1802. The services on this occasion were performed as follows:—the introductory prayer by the Rev. Mr. Goodrich of Rutland, the ordaining prayer by the Rev. Dr. Sumner of Shrewsbury, and the concluding prayer by the Rev. Mr. Holcomb of Sterling. The Rev. Mr. Rice of Westminster gave the Charge, and the Rev. Mr. Avery of Holden the Right Hand of Fellowship. The Rev. Jonathan Murdock of Bozrah, Ct. preached on the occasion from 1 Peter, i. 12—"Which things the angels like to look into." In addition to these churches, whose ministers participated in the services, there was present also that in Boylston, under the charge of the Rev. William Nash.

Dr. Murdock continued minister of the town, possessing the unlimited confidence and esteem of the people of his charge, until the summer of 1815, when he was appointed Professor of the Learned Languages in the University of Vermont, at Burlington, and on the advice of a mutual council, convened according to one of the stipulations made at his settlement, accepted the appointment. This of course led to a dissolution of his pastoral relation with the town of Princeton, much to their sorrow, and with no little regret on his part. Dr. Murdock was dismissed Oct. 11, 1815, and entered immediately on his new sphere of duties at Burlington. The ecclesiastical council which advised and consummated his dismissal, close their "Result" with the following remarks:—
"While we sympathise with this Church and People under

* Dr. Murdock was here guilty of a slight touch of excusable flattery, or the people have sadly deteriorated in the matter of "unanimity" since those golden days.

the removal of a Pastor they so highly esteemed, we are no less happy in being able to express our unqualified approbation of the conduct of the Church on this tender subject. The respect and kindness which both the Church and People have shown to their minister, and the pleasing union and harmony, which subsist among them, excite a pleasing hope and confident expectation, that they will make speedy and successful exertions for the re-settlement of the gospel ministry, and know from long and happy experience "how good and how pleasant it is for brethren to dwell together in unity."

Soon after the dismissal of Dr. Murdock, the Rev. Samuel Clarke commenced preaching to the church and town. Mr. Clarke was understood to differ in some points of religious faith from his predecessor, and the controversy which preceded and succeeded his settlement was long and bitter, each party, without doubt, in the phrensied excitement of the moment, pursuing measures ill advised, and still more injudiciously carried into effect. Mutual conciliation and concession are rare characteristics of religious controversy, strange and melancholy as the fact may be. We would not assert that there may not be controversies which pure principle and an undeviating regard for the dictates of Christianity have originated. Such there undoubtedly are. Yet that religion, whose doctrines are "peace on earth, and good will to men," and which inculcates love to our neighbor as the second great command, is of a too pure and heaven-born nature to flourish in the collision of angry passions, or amid the tumultuous scenes of worldly strife. Devotion is too tender and delicate a plant to be exposed to the frosts and chills of religious contention. Principles are indeed sacred, and we would be the last to advise their compromise or surrender. Yet there may be firmness without obstinacy, and decision without offence. If men would but keep in view this truth, religious controversies would entirely cease, or, deprived of their acrimony, part with their chief characteristic. How far the people of Princeton may have forgotten this important truth, or ceased for a time to act upon it, is not for me to say.

The first action of the town with respect to Mr. Clarke, was had June 25th, 1816, when, in accordance with an article of the warrant to that effect, they voted "to instruct the committee for supplying the Pulpit to request Mr. Samuel Clarke to return and preach farther with them in order for a settlement."

In the August following, a further vote (yeas 102, noes 44) was passed "to give Mr. Clarke a call to settle with them in the work of the ministry." A committee was also appointed at the same meeting to request a church meeting, and, if possible, a concurrence in this invitation. A church meeting was accordingly held, and a vote of non-concurrence passed, nineteen to eight. This at once brought the church and town into collision. To a majority of the former, not only were some of the sentiments of Mr. Clarke obnoxious, but they also strenuously resisted the proceedings of the town, as irregular and opposed to ecclesiastical usage, inasmuch as they went directly to the overthrow of what they deemed an essential prerogative of the church, in denying her the right of a distinct and primary choice in the election of a pastor. A majority of the town, on the other hand, were not only warmly attached to the religious views of Mr. Clarke, but disposed to carry out to the full extent, the spirit of the then recent judicial decisions of the state, recognising the church only as a constituent part of the parish, and as entitled to no immunities beyond those belonging to it as such. These decisions, which set at variance those of the ecclesiastical assemblies of New-England, were then fresh before the public, and the theme of no little controversy, and may have tended in some degree to have enhanced the troubles attending Mr. Clarke's settlement. The one party, flush with the pleasures of success, pushing their newly acquired power to extremes, while the other, equally tenacious of their former privileges, or perhaps still more obstinate in their adherence to them under the sense of their invasion, refused the most trivial concessions, which, under ordinary circumstances, they would readily and cheerfully have granted.

After a second ineffectual attempt to procure the concurrence of the church, the town resolved to proceed independent of it, and accordingly communicated their request to Mr. Clarke, at the same time offering him a salary of six hundred dollars. To this invitation Mr. Clarke returned a negative answer, alleging as the reason of it, a dislike to become the instrument of division among the inhabitants, and also an entire disinclination to settle in the midst of the controversy then raging, and of which there was little probability of an immediate or ultimate cessation. The town and church were at variance not merely on points of form, but essential principles. What

these were may be best learned from the following extracts from a remonstrance, addressed by the latter to Mr. Clarke, in which is set forth their objections to him. After stating the impossibility of their reception of him as their pastor, they continue, "we are brought to this conclusion, not through disaffection to your person, nor any deficiency in your abilities, or any fault we find in your moral character, but especially for the two following reasons, which are with us of primary consideration, and which we presume you cannot view with indifference. We present them to you distinctly.

The first is, because we cannot consent to give up our rights and privileges, and sanction the irregularity of receiving a minister in whose call and settlement we have not a primary and distinct choice. We understand it to have been the invariable custom of the New-England churches, in their earlier and better days, and which has not till of late been disregarded, in the first place to make choice of their own minister, and then to invite the town or parish to concur in their election and call, and to aid in the settlement. This is the practice to which we have ever been accustomed, and which we view as our natural, inherent right, founded in reason and the sacred principles of Christianity, and which we are, at present, by no means prepared to surrender. We hold it as an unquestionable truth, that every church of Christ has an inalienable right to choose its own pastor and teacher: and that the exercise of this right is conducive to the prosperity of religion and the welfare of civil society, while the denial or suspension of it is of the most inauspicious tendency. We cannot therefore view with indifference the introduction of a different practice among our churches, nor without the deepest concern the attempt to introduce it in this place, by the circumstances of the call with which you have been presented.

The other reason why we cannot consent to receive you as our minister, is, because we are not satisfied with the doctrines which you have preached, and which it is presumed you will continue to preach should you be settled here. However correct you may view yourself, and however many good things you may say, yet we are constrained to think that your scheme of doctrine is not fundamentally that which is revealed in the Holy Scriptures. Without any impeachment of your honesty and sincerity, we must view the gospel which you preach to be radically a different thing from that preach-

ed by Christ and his apostles, and which the primitive and reformed churches received. It is with no small concern we have viewed the attempts recently made in our own country to alter and mutilate the sacred records of our faith; to lower down the character of our divine and adorable Saviour to that of a mere man or of a mere creature; and to subvert the foundation of our heavenly hopes, laid in the sacrifice of atonement offered on the cross. We wish not to have a scheme of religion, of which these are some of the leading principles, preached in this place. However many apparently good things may be mixed with it, we are fully persuaded that it will not conduce to our own edification, to the good of our children, nor to the spiritual welfare of the people in this town."

Such were the objections of a majority of the church to the settlement of Mr. Clarke. Of their validity every one will, of course, be his own judge. The fact that they supposed him to differ from them in his religious faith, was certainly sufficient to warrant them in their refusal to receive him as *their* minister. How far this should have presented an obstacle to his settlement over those who professed to coincide fully in his views, is matter of more question. If the objection on the part of the church was good against Mr. Clarke's ordination over the town, a similar one would have been equally valid, on the part of the town, against any candidate which a majority of the church would have selected. The same principle, precisely, which induced one party to accept, inclined the other with equal strength to reject. Hence a separation became apparently inevitable. Yet strong as the case would seem, there was, after all, far less difference of sentiments than would at first appear. It is not improbable that had there been less of passion and excitement, coupled with somewhat more of caution and deliberation, as well as a more bountiful share of the soothing spirit of conciliation, the unhappy separation which ensued, might have been in a great measure prevented, and the town spared the melancholy, and, aside from its effects, amusing exhibition of a professedly religious community contending strenuously for twenty years, at last to find themselves quarrelling with redoubled energy, to decide the particular manner in which hostilities shall cease among those, whom a community of views, feelings, and interests, would long ago have united.

On the 14th of October, 1816, the town met for the consideration of Mr. Clarke's reply to their invitation. At this meeting a committee was chosen "to see what further encouragement it would be proper to offer Mr. Clarke as an inducement to settle in the work of the ministry." This committee reported that the same salary as before, with the addition of a "settlement" of four hundred dollars, be offered him. This report was accepted at the adjournment of the meeting on the following day, and the call renewed. Mr. Clarke returned a second negative answer, alleging the same reasons as on the former occasion. In this second invitation the church appears not to have been consulted.

Notwithstanding this repeated refusal of Mr. Clarke, a majority of the town, who had become warmly attached to him, were unwilling to relinquish the hope of an ultimate concurrence of the church and his final settlement. Accordingly, in January, 1817, a petition, addressed to the selectmen, requesting them to call a town meeting to renew the invitation to Mr. Clarke, was circulated through the town, and signed by one hundred and five voters. This led to a meeting of the town, February 11, 1817, and a renewal of the invitation, with a request of concurrence on the part of the church. This was again refused, by a vote of twenty to six. In this state of things, the collision between church and town at its height, in the natural excitement of ill feelings engendered in a long and bitter contest, and now inflamed to the utmost point of mutual jealousy and hatred, the two bodies voted to refer their troubles to the decision of a mutual council. And, as if to consummate the contest, this was selected from opposing sects, a course which we should naturally expect, an expectation fully realized in the event, could have no other effect than to produce a "Result" from the majority and a protest from the minority, each tending to strengthen their own friends in their previously conceived views of right and expediency in the matter. The council called consisted of the church in Worcester under the charge of the Rev. Dr. Bancroft, the church in Shrewsbury, that in Lancaster, that in Millbury, and that in Rindge,—each of these churches being represented by their pastor and a delegate. The three former were supposed to be favorably inclined to the proceedings of the town, the two latter to those of the church—a supposition which the result proved correct.

The council assembled March 6th, 1817, and, after an examination of the matter submitted to them, came to the following conclusion:—

“That by reason of existing difficulties in this church and town; and as there is opened by Providence a prospect of the re-settlement of the Christian ministry, if a spirit of mutual condescension and forbearance is in exercise; this Council do, after due deliberation, and in the persuasion that it will be more conducive to the restoration of union than any other means they can devise, offer for the consideration of this church the following advice: That on the seventeenth day of the present month, the brethren of the church be regularly notified to assemble in church meeting; that, when assembled, the original covenant* of this church, a copy of which accompanies the Result of this council, and in which an alteration will be found, to conform it to the language of scripture, be submitted to their consideration. We assure the members, who shall adopt this covenant, that we will recognise them as the church of Christ in Princeton. After taking this step, we recommend to them, as soon as may be, to submit to their body the question of concurrence with the town in the election of Mr. Samuel Clarke to be their minister. In case they shall concur, and he shall accept their invitation, we recommend that a joint committee of the church and town be authorized to issue letters missive for the purpose of inviting an Ordaining Council to consummate the proposed union.”

This advice, in view of all the circumstances, cannot be regarded but as judicious. There was no probability, at this period of the controversy, that a reconciliation between the two opposing parties would ensue, should Mr. Clarke leave. On the contrary, the supposition was well grounded that the breach would have been still farther widened by such an event. The majority of the town, exasperated at being disappointed in their efforts to procure the settlement of their favorite candidate, would have labored with no little zeal against any person whom the church might have selected,

* During Dr. Murdock's ministry, a new church covenant, differing essentially in its language from that of the Rev. Mr. Russell, had been introduced without objection, I believe, at its introduction, but which was now obnoxious to the minority of the church. As this covenant has already appeared two or three times in print in the pamphlets which this controversy called forth, and as it is not of material consequence, its republication is unnecessary. It is the same at present in use by the church.

however unexceptionable he might have been at another time. Besides, there was at this stage of the contest, doubtless, difference of sentiment, real or fancied, sufficient to warrant a separation. Convinced of these facts, the council directed their efforts rather to the prevention of greater, than the reconciliation of existing difficulties. Mr. Clarke beyond question united more votes of the town than any other candidate would, while possessed of those mild and amiable virtues, which, while they rendered him adverse to a settlement in the midst of controversy, endeared him to the people, and peculiarly fitted him for a position which would require their constant and yet often unsuccessful exercise, he was peculiarly adapted to the situation, which subsequent events called him to fill.

Of the ten individuals composing the council, six supported the "Result," while the remaining four gave their views in a "Protest," in which, after expressing their dissent from said Result, they assign the following reasons in justification:—

1. "Because it recommends an unnecessary and unauthorized subversion of the confession of faith and form of covenant adopted by this church in circumstances peculiarly solemn, and which appear to us happily calculated to maintain the purity of the church in faith and practice.

2. Because said Result appears to us inconsistent with the character given by inspiration of the church as the pillar and ground of the truth; and as an unwarrantable attack on the rights and usages of the New-England churches, which have been uniformly recognised from the infancy of the country to the present day.

3. Because said Result exhibits an alarming stretch of ecclesiastical power, which threatens the liberties and privileges, and even existence of congregational churches, by depriving them of the right of choosing their own pastors, breaking down their sacred enclosures, and subjecting them to the unenlightened guidance of the world.

4. Because, in our view, said Result tends to perpetuate and increase the unhappy divisions which exist in this church and society, and which might probably be healed by such temperate measures as wisdom and duty appear to dictate."

The validity of the three first of these reasons it is not our province to argue. Those curious to examine them in detail are referred to the "Remarks, Notes, and Observations" upon,

and the "Vindication" of the proceedings of the Council; two pamphlets which appeared at the time, the former from the pen of the Rev. Mr. Goffe of Millbury, and the latter from that of Dr. Bancroft of Worcester. Of the fourth reason we have already given our views.

The Result of the council was laid before the church for their action March 17th, 1817, when they voted, twenty to eight, a non-compliance with its recommendations. No action was necessary on the part of the town, inasmuch as they had already anticipated the decision of the council in their invitation to Mr. Clarke, which was still awaiting his reply. This was received in the April following, and is subjoined.

"To the Congregational Society in Princeton.

My Christian Brethren and Friends,—When I last addressed you from this sacred place, I bid you an affectionate, and, as I then supposed, a final farewell. I believed that I was doing my duty, both to you and myself, in again negating your invitation, to settle with you in the work of the ministry. The consciousness of having done my duty gave me satisfaction and peace. Contrary, however, to my expectations, at that time, you have seen fit to renew your invitation; and by the hands of your committee I lately received your third call to settle with you in the Christian Ministry. This repeated proof of your firm attachment to my person and doctrines has excited in my mind the liveliest emotions of pleasure and gratitude. I have again been led to deliberation, and to commit my cause to that all wise and good Being, who is able and willing to impart all necessary light and instruction. Be assured, my friends, that it has been to me an anxious, a trying season. After, however, mature consideration, and fervent prayer; having received the fullest possible assurance of your increased attachment to me, and zeal to obtain me as your minister; having received the assurances of a very respectable part of the church of their firm resolution to unite with the town in my Ordination; and having received the advice contained in the result of an enlightened and pious mutual Council, lately convened in this place, together with the advice of many distinguished ministers and laymen, in whose judgement I have the highest confidence, I have been able to come to a decision. This decision has been formed in the fear of God; and from the heart I can say, that a sincere desire to promote

his glory and your temporal and spiritual welfare has influenced it. *In the presence and in the fear of Almighty God I accept your invitation to settle with you in the solemn and interesting work of the Gospel Ministry.*

My Brethren, I come to you with the deepest humility, sensible of my own insufficiency for so great an undertaking; yet relying on the mercy and assistance of that great and good Being, who has hitherto directed my steps, and praying, that in this trying important hour he would not forsake, but still continue to prosper and bless me, I come breathing nothing but love and peace. It is from the conviction that your harmony and happiness is to be promoted by having me as your minister, that I have concluded to accept your call. I have been satisfied, from the disposition you discovered towards me after I gave my last answer, and from your recent conduct and zeal, that you are really and firmly attached to me, and that this attachment and affection will be continued so long as I shall be in any degree worthy of them. It is my desire, therefore, to come to you in the fulness of the Gospel of peace, ardently praying that I may be made an instrument of promoting your peace and happiness here, and of leading to the mansions of peace and joy in Heaven.

Yet, my Brethren, while I rejoice in the belief that I shall be happy and useful among you, I do most sincerely lament that I have not been so fortunate as to effect a greater degree of unanimity than exists in the church and town. It is an unpleasant thing for me to settle with you contrary to the wishes of any individual in this place. Nevertheless, from the acquaintance I have with those opposed to my settlement; from the civility and respect with which I have ever been personally treated by them, I am fully satisfied that, although they cannot at present regard me with favor as a preacher, yet they will ever regard me with that friendship and charity, which are due from man to man, and from Christian to Christian, and that they will never do any thing designedly to injure my character, or my feelings. I believe that I can say from the heart, that I feel towards them the love and affection of a Christian; that they have, and always will have my prayers and best wishes, and that I shall at all times be ready to extend to them the hand of fellowship, of consolation, and of Christian love.

From your past expressions of kindness and affection I feel assured, my Christian Friends, that they will be continued to me ; that in all seasons of want, of distress, of affliction, and trial, you will be ready to assist, advise, and comfort me ; that I shall always have your prayers, that I may be faithful to you and myself, and that you will do all in your power to strengthen my hands, and encourage my heart. You will, I trust, always find me ready to do every thing in your behalf which belongs to me as a Christian Minister and a man. Let it then be our united prayer to the throne of grace, that, should our contemplated union be consummated, it may be productive of the happiest consequences both as it regards our present and eternal peace, that we may be enabled to walk together in the exercise of all the mild peaceful graces of our holy religion. Let us be much in prayer to God for light and direction. And O may it be our happiness to be mutual sources of improvement, peace, and comfort in this life, and of joy and rejoicing in the day of the Lord Jesus.

SAMUEL CLARKE.

Princeton, April 6th, 1817."

Our limits do not allow us to transcribe the other two letters of Mr. Clarke, declining the invitation of the town. We give the conclusion of each. Under date of September 30th, 1816, he writes :—" In taking my leave of you, permit me to express my sincere hope, that the failure of this your first attempt to obtain a minister will not discourage you from a further trial. It is, and will continue to be, my earnest fervent prayer to God, that you may be so fortunate as to obtain a man after God's own heart, in whom you may all be united ; who shall be infinitely more worthy of being placed over you than I am ; who shall preach to you the unsearchable riches of Christ, lead you into the knowledge of all truth, and be an instrument in God's hand of promoting your best interest here, and of leading you to happiness hereafter. With a sincere wish for your union, peace, and welfare in this life, and that we may hereafter meet in the peaceful mansions of rest and glory in Heaven, I bid you farewell."

Under date of November 10th, of the same year, Mr. Clarke thus concludes :—" In again taking my leave of you I beg you to accept my renewed assurance of my sincere attach-

ment and love. I believe I can say from my heart, that I feel an affectionate, charitable, and Christian spirit towards all who have attended upon my ministrations in this house ; and that it will be my fervent earnest prayer to the righteous Disposer of all events, that he will unite your hearts and minds ; that he will guide you in the choice of a Teacher, who shall faithfully conduct you in the way of Salvation ; and that although we cannot be united here on earth, both you and I may hereafter meet and be united in the pure and peaceful mansions in Heaven, whence is banished all discord and contention, and there shall be nothing to alienate and divide us. And now I can say with the holy and venerable Apostle. *‘ Finally, Brethren, farewell ; Be perfect ; Be of good comfort ; Be of one mind. Live in peace ; and the God of love and peace shall be with you.’* ”

Mr. Clarke’s Ordination took place June 18th, 1817. The Sermon on this occasion was preached by the Rev. Dr. Pierce of Brookline. Thus was consummated the religious division in the town, commenced with Dr. Murdock’s dismissal and which originating undoubtedly in, to some extent, differences of sentiment, but which subsequent events have shown not to have been insurmountable, yet so heightened by a temporary excitement, as at last to render a separation, between portions of the church and town, with all its attendant evils, the most judicious and desirable course. The minority of the church, by their adoption of the covenant recommended by the mutual council, were recognised as a church of Christ in Princeton. Over these and a majority of the town Mr. Clarke continued for many years the faithful and esteemed pastor, enjoying the unlimited confidence of his friends, without incurring the displeasure of his opponents. His dismissal, which is the date of the commencement of the present controversy in the town, took place in 1832. The narration of the causes and consequences of this, as well as the proceedings of those opposed to his settlement, is reserved for another chapter.

CHAPTER VI.

Call of a Council by the majority of the Church. Organization of a Society. Invitation to Mr. Bond. Invitation and Settlement of Mr. Phillips. His Letter. History of the Baptist Society. Mr. Clarke's Dismission. First proposal for a Union of the Congregational Societies. Settlement of Mr. Cowles. Dismission. Farther measures for a Union. Call of a Council. The Result. Proceedings upon it. Mr. Phillips's "Appeal."

MR. CLARKE'S settlement was of course the signal for a secession of a majority of the church, and a portion of the congregation, from the usual place of worship where his ministrations were had. Previous, however, to this event, and as early as April, 1817, the church had called an ex parte council to advise them as to their future action. It consisted of the Rev. Dr. Payson of Rindge, N. H., Rev. Dr. Crane of Northbridge, Rev. Dr. Snell of Brookfield, Rev. Joseph Goffe of Millbury, and the Rev. Mr. Conant of Paxton, each of these clergymen being accompanied by a delegate. The council met April 29th, and after giving notice of their presence to the minority of the church, proceeded to business. After deprecating the result of the former council, as containing an assumed power "unprecedented in our country, and unauthorised by the Gospel; a power, that threatens the liberties, the privileges, the very existence of our churches, which are founded upon the pillar of truth, by depriving them of their inalienable rights, subverting their confessions of faith, and their forms of covenant;" after commending the majority of the church for their "firm stand in defence of the truth once delivered to the saints, so honorable to them as professed Christians," they proceed to the following recommendations:—

1. "That they give themselves unto prayer for the direction and holy keeping of the great Head of the church, that they may be guided into the paths of wisdom and Christian prudence, that they may meekly and patiently endure every trial to which, in Providence, they are subjected, as the friends of truth, and remain united together in love as the humble followers of the Lord Jesus Christ.

2. That they take all legal and proper measures to form themselves, together with such inhabitants of the town as may choose to unite with them into a distinct and separate religious

society, for the quiet enjoyment of Christian ordinances, and the instructions of an evangelical ministry, cleaving to their articles of faith and the holy covenant into which they have most solemnly entered, and from which their brethren have so unwarrantably departed."

The Result closes among other things with the following judicious advice:—"Walk in the meekness of wisdom towards those that are otherwise minded, and convince them by a uniform Christian deportment that conscience, and not prejudice, a zeal for the truth, and not an unyielding perverseness, that the fear of God and love to our Lord Jesus Christ, and not a spirit of discord, have prevented you from a coalescence with your Brethren."

In accordance with this advice of the council, the appropriate measures were taken and a society duly organized. Their meetings were for some time held in one of the school-houses, until a small house of worship was erected in 1819. In 1818 the church voted unanimously to adopt the Presbyterian confession of faith and discipline, and became connected with the Newburyport Presbytery. This connexion continued until 1829, when, on account of their distance from the place of meeting and the difficulty of performing the duties of a member of this body, it was, at the request of the church, dissolved. The society being thus organized, in December, 1818, invited the Rev. Alvan Bond of Andover, to settle with them in the work of the ministry. This invitation Mr. Bond declined, alleging as a reason the feeble state of his health, and a desire to engage in a foreign mission. He thus concludes his letter negating the call of the church:—"And now my dear Brethren and Friends, I must bid you an affectionate farewell. Long shall I cherish a tender recollection of your kindness and cordiality, and the many interesting scenes that I enjoyed during my residence with you. I trust that my labors with you will not be in vain. I most sincerely wish you abundant success and prosperity, and hope that I shall still have an interest in your prayers, and share in your friendship. Should we meet no more in this vale of tears, O! may we be united at last in a better world, where there will be fulness of joys and pleasures forevermore."

After this call to Mr. Bond, no further attempts were made to procure a settled minister until March, 1820, when it was voted unanimously to invite the Rev. Alonzo Phillips, who

was at that time supplying their pulpit, to become their pastor. To this invitation Mr. Phillips returned the following reply, which I copy, as it stands on the church records, without address or signature:—

“The office of the Christian Minister is doubtless the most important and the most responsible with which man can be invested. He receives his commission from God and is accountable to him for the manner in which he discharges it. His business lies with immortal beings; its design is to persuade them to become good; if it fails of this, its design is lost, and worse than lost. Obviously, then, he who thinks of taking this office upon himself ought not to assume it, till he has made it the subject of the most serious contemplation and fervent prayer. This remark is applicable to his decision concerning the particular part of his Lord’s vinyard, in which it is his duty to labor. The first, and indeed the only question, which ought to govern his decision is—where can I do the most good? In deciding this question, several things must be taken into consideration; such as the ability and willingness of a people to give him support, which will enable him to devote himself wholly to the work peculiar to his office; the part of the world, or particular place in which, at a time like the present, he is most needed; his ability to sustain the labors and perform the duties which will devolve upon him in a particular place; the feelings and unanimity of the people, who invite him to settle with them. These considerations I have endeavored to examine with impartiality in forming the decision now to be made public.

In regard to the first of these, the support, I can only say, that on the part of the society there is certainly at present a very pleasing willingness; as to the ability they are the only proper judges. Whether the sum proposed be adequate to a support, in my case, time must determine; for on this subject I am at present wholly inexperienced. All I wish for is a support, which, with prudence and economy, will enable me to live in a manner, which you, Brethren, would call respectable; which will enable me to unite with my brethren in the ministry, in aiding the religious and benevolent plans which distinguish the present period of the church. In regard to the second thing to be considered—the particular place to which duty calls, this is a much more difficult question to decide. When I have looked at the smallness of this society, and at

their ability to live a while longer *without* a settled minister, I have thought it my duty to go to some other place. But when I have contemplated the stand they have taken, and its bearings, the everlasting importance of the truths they wish to support, the connexion of these truths with vital religion and the salvation of men, I cannot doubt. When I look at this church, consider what it has sustained and how it has been blessed, I am fully satisfied, that it is a real branch of the kingdom of Christ, and a branch too which is as precious to him as any *other* branch of his kingdom. Why then should it not be as precious to his ministers? Of the next thing to be considered—the ability of a man to sustain the labors and discharge the duties of a particular place, in the present case others are judges: if they have erred time will rectify the mistake. In regard to the last thing to be considered—the feelings and unanimity of the people—they are all any man could wish for to afford him happiness and give him influence.

With these things before me, what could I do, but resolve to engage in the same cause with you—cast my lot with yours, to live or die with you? What could I do but answer your invitation in the affirmative? With these things before me, I *do* answer in the affirmative. May the Head of the church approve the answer, and to his name be glory forever, Amen.”

Mr. Phillips was ordained June 7th, 1820. The sermon on this occasion was preached by the Rev. Leonard Woods, D. D. of Andover. The charge was given by the Rev. Dr. Dana, and the right hand of fellowship, by the Rev. Mr. Bond. From this period the society continued gradually to increase. Mr. Phillips remained for many years its minister, enjoying the unlimited confidence of the people of his charge nearly to the time of his dismissal. How far it then became impaired, and for how good reasons, must appear in the sequel.

We have now sketched, somewhat in detail, the history of the religious divisions consequent upon Mr. Clarke's settlement. This was not only necessary, as they make an important, though melancholy part of the history of the town, but absolutely essential to a proper understanding of the present controversy, while it is extremely questionable whether a contest so apparently groundless, I had almost said senseless, can even then be made intelligible to an unprejudiced observer.

The town was now divided into two distinct societies, each enjoying the privilege of a minister of their choice. That under Mr. Clarke was indeed in fellowship with the Unitarian societies of the vicinity, although much more rigid in their views and covenant than most of that sect. The exchanges of Mr. Clarke were at times with Orthodox clergymen. That under Mr. Phillips, as before stated, adopted and maintained, until 1829, the confession and discipline of the Presbyterian church of the United States. The present contest grew out of a recent attempt, with few exceptions successful, to unite these two societies, between whom no difference of religious sentiment now exists. The two societies, therefore, have, for the last four years, presented the extraordinary spectacle of a religious community, perfectly agreeing in their articles of faith, and, when united, making but a tolerable society as to numbers, all admitting a union to be necessary and desirable, and yet contending with no ordinary bitterness as to the *manner of effecting this*, reminding one of the contest sometimes witnessed between two *small* schoolboys, at the junction of two roads leading to the same spot, as to which is the proper one for their journey, when each, with embittered feelings, perhaps bloody face, has at last taken that which he originally knew to be straightest and best. Which party have in this case been the combatants for the crooked and hilly way we leave facts to decide.

Before, however, I proceed to the detail of this controversy, it is necessary to record another division which, without its usual unpleasant attendants, arose in the town. This was the formation of the Baptist society. As early as 1770, I find a Mr. Aaron Perry, who formerly lived on the farm now owned by John P. Rice, Esq. was "left out of the minister rates," by vote of the town, "on account of being of the Baptist persuasion." In one of the warrants for a town meeting in 1776, I find the following article:—"To see if the Town will abate all, or any of the Ministerial Rates of Those persons That are of The Baptist persuasion." On this article the town voted "To abate the Ministerial Rates of Stephen Rolph, Sadey Mason, and Aaron Perry." This favor was, however, refused for several subsequent years by the town, who seem not to have been very scrupulously considerate of the rights of religious toleration. These three individuals were probably for many years the only Baptists in

town. They were connected with the Baptist church at Templeton, at that time, I believe, the only one in the vicinity. Baptist preaching was had in town probably three or four times a year, at the house of Mr. Perry. Some sixty years since, Joshua Everett, father of the present Messrs. William and Joshua Everett, removed from Westminster to Princeton, and was a supporter of the peculiar sentiments of the Baptists, although not a professor until some years subsequent, when he connected himself with the above mentioned church at Templeton. About the same time some two or three more of the inhabitants embraced the same sentiments, and were united to the same church. Preaching was still occasionally had in the town. The infrequency of this was partly owing to the then difficulty of obtaining Baptist preachers, but mainly to an inability to support them. About the year 1805, the Rev. Elisha Andrews commenced preaching to the Baptists in Princeton, at the residence of William Everett, usually spending with them eight or ten Sabbaths in each year. Mr. Andrews may in fact be regarded almost in the light of a father to the Baptists of the vicinity. Possessed of a strong judgement and a quick discernment, with an unbounded fund of anecdote, his conversational powers rendered him a no less agreeable and fascinating companion at the fire-side, than his deep and fervent piety an exemplary and influential preacher. He was and is one of the best refutations of what has been unjustly charged upon vital piety—a supposed tendency to render men gloomy and misanthropic. Mr. Andrews continued his labors until 1819. During this period several additions were made to the church, and towards the close of it their relation was removed from that in Templeton to a branch church in Holden. In 1819 the Rev. John Walker of Holden, was engaged to preach to them one fourth of the time, and continued his labor for three years. During his ministry, there was an interesting revival, in which some fifteen became connected with the church in Holden. Their meetings, at this time, were held usually at the “north school-house.” In 1822 they were regularly dismissed from the church in Holden, and on the 31st of July, of that year, were duly organized as a church of Christ in Princeton. In 1823 Mr. Walker confined his labors exclusively to the church in Holden, and the Rev. Mr. Andrews was again em-

ployed one half of the time at Princeton. He continued with them nearly two years, when the society were again dependent upon temporary engagements for a supply of their pulpit, until 1826, when the Rev. Elias Johnson became their minister, preaching alternate Sabbaths in Princeton and Westminster. Mr. Johnson continued pastor of the church until 1830. During his ministry there was another revival, in which some twenty-five were added to the church. In September, 1830, the Rev. Appleton Morse received and accepted a call from the society to become their minister, and was ordained in the October following. Mr. Morse, like his predecessor, divided his labors between Westminster and Princeton, until the spring of 1831, when they were confined exclusively to the church in the latter place. The church now, for the first time, enjoyed the constant undivided labors of a settled pastor. During Mr. Morse's ministry, which continued two years, twenty-five or thirty were added to the church. He was dismissed at his request in April, 1832. From the date of this event the church were destitute of a settled minister for more than two years, although their desk was usually supplied from temporary sources. In 1834, the Rev. Nehemiah G. Lovell of Newton, received and accepted the call of the church and society to become their pastor, and was ordained on the 10th of July of the same year. He continued their minister until November, 1836, when he was dismissed, and became pastor of the Baptist church in Amherst. Immediately on the dismissal of Mr. Lovell, the Rev. Mason Ball commenced preaching to the society, and soon after received and accepted a unanimous call to become their minister, and entered immediately on the duties of his station. Mr. Ball is the present minister. The church now numbers eighty-five members, and there have been three branch churches connected with it, which are now each organized as distinct churches—one in Westminster, one in Fitchburg, and one in Leonminster.

Baptist worship in Princeton was held in private dwellings, or in school-houses, until 1828, when the present house was erected, at an expense of \$2,000. It is a neat, plain brick edifice, of moderate size, without bell or spire, but adapted to the convenience of the society. Its situation is unfortunate, being about a mile north of the centre of the town. Its loca-

tion will probably ere long be changed to accord with the wishes of a large portion of the society.*

I now resume the history of the present controversy in the congregational church—a controversy unnecessary, unholy, and one which, sundering the ties of Christian fellowship, and mingling the cultivation of the peaceful religion of Jesus, in sacrilegious union with the most unhallowed feelings, passions, and prejudices, has tarnished the purity of the church, and in thus destroying its proper influence in the promotion of piety, has left a fearful responsibility resting on those who have been and are active in spreading the spirit of discord, and who, in the revival of feelings forgotten, or wrongs atoned for, are busy in exciting jealousies and animosities, which must invariably divide, weaken, perhaps destroy, all active exertion among those, no small share of whose usefulness depends on their harmony. Let men, with the full consciousness of this responsibility then, pause, reflect, and before further action or opposition, be certain that they are not mistaking the dictates of passion for the voice of wisdom, the promptings of wilfulness for the admonitions of conscience, or the unhallowed decisions of prejudice and obstinacy for the inspiring and uncompromising impulses of religion. One thing is certain, the cause of Christ is injured by this event. On some one rests the responsibility. To every participator in the controversy, therefore, comes home the fearfully meaning question of the trembling disciples, *Lord, is it I?* His conscience must answer.

In May, 1832, owing to ill health, the Rev. Mr. Clarke asked and received from his society a dissolution of his ministerial relation. At this time it is unquestionably true, that a large portion of his church, although satisfied to remain under his ministry, were orthodox in sentiment, and in the event of his dismissal would and did prefer the settlement of a Calvinistic pastor. To the society this very question was submitted, and a vote that the pulpit be supplied by orthodox clergymen passed by a considerable majority. In the existence of this state of feeling, as an orthodox society already existed in town, it was thought advisable, instead of settling another minister of the same sentiments, if possible, to unite on just and Christian

* For most of the facts in this account of the Baptist society, I am indebted to the kindness of Dea. J. T. Everett, to whom I take this opportunity to return my thanks.

terms with the church and society already existing, since one house of worship could easily accommodate, and one clergyman discharge, all the parochial duties in the event of a union. With these feelings, and with a view to such an event, the congregational society, at their meeting for the dismissal of Mr. Clarke, held May 21st, 1832, passed the following vote:—

“On motion, voted, that the committee appointed to supply the pulpit be authorized and instructed to wait on the standing or prudential committee of the evangelical orthodox* society, and request the committee of that society to call a meeting of said society, as soon as may be, to ascertain whether the said society feel disposed to unite with the congregational society in settling a minister, and if so, to choose a committee consisting of an equal number chosen by the congregational society, to co-operate with them in inviting a candidate to preach to both societies, or take such other measures as said committee and the committee of said evangelical orthodox society may deem expedient to effect a union of said societies.”

This vote being communicated to the evangelical congregational society, led to the following action:—

“At a meeting of the evangelical congregational society, held at their meeting-house, holden on Monday, the 14th day of June inst. to take into consideration the request of the congregational society, by their committee, to see if the evangelical congregational society will unite with that society in settling a minister over both societies, after due deliberation, passed the following vote, to wit:—

On motion, voted, that we cannot comply with said request for two reasons; first, we have a minister whom we respect, and under whose ministry we are united and happy.

Second, we do not feel authorized to act on the subject as proposed, because we feel that it is proper and right that the church should have the first move in all measures preparatory to the settlement of a pastor.”

The door being thus effectually closed against all further measures towards a union, the congregational church proceeded to the appropriate measures for the settlement of an orthodox minister, and, on the third of April, 1833, invited the

* The word “orthodox” should have been written “congregational.” The mistake arose in copying from some of the certificates of that society, filed in the Clerk’s office, in which their prudential committee made the mistake.

Rev. John P. Cowles, who had then just completed his theological studies at Yale College, to become their pastor.* Mr. Cowles having accepted this invitation was ordained on the 19th of July. The services on this occasion were as follows:—The introductory prayer by the Rev. Hubbard Winslow, Boston; the ordaining prayer by the Rev. Dr. Murdock, New-Haven; the charge by the Rev. Mr. Mann, Westminster; the right hand of fellowship by the Rev. A. E. Phelps, Boston; the address to the church and people by Rev. Mr. Clarke, Rutland; and the concluding prayer by the Rev. Mr. Allen of Shrewsbury. The sermon was preached by the Rev. Mr. Linsley, of Park-street church, Boston.

Previous to Mr. Cowles's settlement, the church had substituted the Covenant and Confession in use by the original church, while under the ministry of Mr. Russell, for that introduced by Mr. Clarke. By this avowal of their sentiments, and the recognition of the council, they were admitted to Christian fellowship as an evangelical church—a fact to be kept in view from its bearing on subsequent events.

Mr. Cowles continued pastor of the church until October, 1834, when he asked and received a dismissal. This was thought a favorable opening for a renewal of the proposals for a union. The advice of the council, convened for the dismissal of Mr. Cowles, relative to such proposals, was accordingly asked. Their reply will be learned from the following communication, made to the evangelical congregational church, and which is the recommencement of the efforts for a union. This communication led to the appointment of the appropriate committees, and the call of the council proposed. The result of the council appears in connexion with the com-

* The fact of Mr. Cowles's settlement and ministry, for a year or more, as also that of his church being in fellowship with those of evangelical sentiments in the neighborhood, or in other words the recognition of the congregational as an orthodox church in regular standing, the Rev. Mr. Phillips does not mention in his "Appeal," professing to be an *impartial* account of the religious difficulties in this place. Nor is he less silent as to the fact of the adoption of a new covenant and confession of faith by the church at Mr. Cowles's settlement. He labors throughout his pamphlet to convey the impression, that the design of the friends of union, as well as the councils convened, was to embody with an orthodox church, one of decidedly unitarian sentiments, fresh from a unitarian pastor. Whereas the fact was, there were in Princeton, when the successful measures for a union were put in train, as we shall presently see, *two orthodox churches*, of regular standing, which it was proposed to unite in one.

munication, both of which were printed and circulated at the time of their date.

To the Evangelical Congregational Church in Princeton, under the pastoral care of the Rev. Mr. Phillips :

Rev. and Beloved,—The undersigned, having been appointed a Committee by the Congregational Church, for the purpose of making a communication to your Church, would respectfully lay before you the doings of the said Congregational Church, and the advice of an Ecclesiastical Council, lately convened in this place.

At a meeting of the Congregational Church, Oct. 26, 1834, a Committee was appointed to ask the advice of the Ecclesiastical Council, which was then to be convened on the 25th of said month, for the dismissal of Rev. John P. Cowles, in relation to what course it was the duty of said Church to pursue, and what measures to adopt, under the existing circumstances of the religious affairs of this place.

The said Committee attended to the duty of their appointment, and received from said Council the following result :

“The advice of this Council having been asked by the Congregational Church in regard to the course they should take provided Mr. Cowles be dismissed, the Council advise to the following measure : That said Church propose to the Evangelical Congregational Church to unite in choosing a Mutual Orthodox Council to settle the following points—

1st. Shall a union be effected between the two Churches ?

And if so—

2d. On what ground shall such union be effected ?”

SAMUEL GAY, *Modcrator.*
CYRUS MANN, *Scribe.*

At a meeting of the Church, Oct. 29th, the foregoing result and advice of Council was laid before the said Church, and accepted; and Deacon Charles Russell and Caleb Dana, and Brother Charles B. Temple, were appointed a Committee to present to the Evangelical Church a copy of the advice of said Council, and to adopt measures to carry the same into effect.

Agreeably to the advice of said Council, and in full accordance with our own views and feelings, we do now, in behalf of the Congregational Church, propose to unite with your Church in inviting a Mutual Orthodox Council for the purposes mentioned in the result of said Council.

In making this request, we wish to add, that we, in common, doubtless, with you, regard it as exceedingly desirable, for the interests of religion in this place, that all those in these two Churches, who coincide in their views of the doctrines and duties of the Gospel, and give credible evidence of their being the children of God, should be united in one Church, and under one pastor. We do not regard a union as desirable except on such conditions, and on such grounds, as shall ensure to you and to us a prospect of purity, as well as peace and harmony. Under *such* conditions we *do* desire it, for the sake of that cause which we equally profess to love. We deeply lament the division which has long existed in this town, and our prayer to God is, that it may soon be terminated in that way, and in that way only which will be for his glory and for the spiritual benefit of his chosen people. And that this desirable end may be effected, we desire, on our part, to remove every reasonable objection. We propose to unite with you in calling a Mutual Council, because we do believe that there are questions, arising out of the character and relations of these Churches, which affect so vitally the best interests of the people of this place, as well as the Church of Christ, that neither of these Churches is at liberty to disregard them.

Should your Church accede to this proposition and request, we trust there would be no disagreement in selecting a Mutual Council, of approved or-

thodox Ministers in this Commonwealth, which would be entirely satisfactory to both Churches. *We wish to be distinctly understood that we are willing to submit the whole case, in all its parts, to the decision of such a Council.**

And now, Christian Brethren, we respectfully ask you to give this subject, as we trust you will, your serious and prayerful consideration. And may the great Head of the Church vouchsafe to you, and to us, his grace, guidance and direction, and lead us in the path of duty—to the exercise of those Christian feelings and to the adoption of such measures, as shall redound to his glory and the spiritual and everlasting good of his people.

Yours, with Christian affection,

CHARLES RUSSELL,
CALEB DANA,
CHARLES B. TEMPLE, } Committee

Princeton, Nov. 14, 1834.

The foregoing is a copy of a communication from the Church lately under the pastoral care of the Rev. Mr. Cowles, to the Church under the pastoral care of the Rev. Mr. Phillips.

MINUTES OF COUNCIL.

In accordance with letters missive from the Congregational Church in Princeton, lately under the pastoral care of Rev. Mr. Cowles, and the Church in the same place under the pastoral care of Rev. Mr. Phillips, an Ecclesiastical Council was convened at the house of John Brooks, Esq. Dec. 17, 1834.

Were present from the Church of Christ in North Brookfield, Rev. Tho. Snell, P., Dea. Jos. A. Moore, Del.

From the Congregational Church in Templeton, Rev. Samuel P. Bates, P., Br. Jon. Cutting, Del.

From the Congregational Church in Westminster, Rev. Cyrus Mann, P., Dea. Benj. Wood, Del.

From the Congregational Church in Harvard, Rev. George Fisher, P., Dea. Rich. Whitney, Del.

From the Congregational Church in Bolton, Rev. John W. Chickering, P., Dea. Augustine Holcomb, Del.

* Compare the passage in italics, with the following from the Rev. Mr. Phillips's "Appeal." "Wherever the fault may have been, the original church and their pastor were both led to suppose, that the congregational church had concluded to allow the union to be formed under the ministry of the present pastor," when probably most of "the circumstances which" in Mr. Phillips's view, "concur to hinder the success of the result," would have vanished. We say with Mr. Phillips, "wherever the fault may have been" from which this impression arose, if any one entertained it except himself, it was not the fault of the communication. One of the propositions which the communication of the congregational church proposed to submit to the Council was, "On what ground shall such union be effected." Mr. Phillips seems to have read it, "On what ground shall such union be effected, without dismissing the present pastor." Mr. Phillips himself first introduced to the council the matter of his dismissal by the repeated instruction to them, that "they were not to touch his case." "Not even if the cause of Christ requires it," was the keen and silencing rebuke of the Rev. Moderator. I am the apologist or defender of neither party to the controversy, yet truth seemed to demand the correction of this error in the "Appeal."

From the Calvinist Church in Worcester, Rev. John S. C. Abbott, P., Br. Jonas B. Allen, Del.

From the Church of Christ in Holden, Rev. Wm. P. Paine, P.

The Council was organized by choosing Rev. Dr. Snell, Moderator, and Rev. John S. C. Abbott, Scribe.

The deliberations of the Council were introduced by prayer by the Moderator.

Charles Russell, Esq. Caleb Dana, and Charles B. Temple appeared as a Committee of the Church under the late care of the Rev. Mr. Cowles.

Rev. Mr. Phillips, Samuel Stratton, Israel Howe and Ephraim Beaman appeared as a Committee of the Church under the pastoral care of Rev. Mr. Phillips.

Rev. Mr. Phillips, in behalf of the Committee from the Church of which he is pastor, stated their views and feelings respecting the object for which the Council was convened, and the desirableness of a union of the Churches.

Charles Russell, Esq. in behalf of the Committee from the Congregational Church, then made a statement of their views and wishes with regard to the proposed union, and of the efforts they had made for its accomplishment.

Other members of both Committees also made communications to the Council.

The Committees then retired, and the Rev. Mr. Mann, in behalf of the Council, sought divine guidance to aid in our deliberations.

Several hours were then passed, in discussing the subject in all its varied aspects.

Messrs. Abbott, Snell and Chickering were appointed a Committee to report upon the result of Council.

Adjourned to meet at seven o'clock, to-morrow morning.

THURSDAY MORNING, Dec. 18, 1834.

Council met according to adjournment. More information being desired, to aid in coming to some useful result, the Committee from the Church under the late care of the Rev. Mr. Cowles, again appeared and made further statements.

Rev. Mr. Phillips also appeared and communicated additional information respecting the views of the Church and Society with which he is connected.

The Committee appointed to report a result of Council, reported the following, which was unanimously adopted.

RESULT OF COUNCIL.

The Council deems the union of the two Churches exceedingly desirable both as it regards the peace of the town and the prosperity of Religion. The Council is also very much gratified with the truly Christian spirit, manifested in the communication made by the Committee of the Church lately under the care of the Rev. Mr. Cowles, and with their candor and moderation; and have full confidence in the purity of the motives which led them to make an effort for a reconciliation. Animated by these feelings, we sincerely hope that the suggestions which may be made by the Council, and the terms proposed, will be acceptable to both parties and promotive of their mutual edification. The council are aware of difficulties in the way, but do not feel that they are insurmountable. Christians are often called upon to make sacrifices, but if they are sacrifices of feeling, and not of principle, they ought to be made.

The Council is of opinion that the whole subject is involved in two questions.

1. The first question respects the possibility of a union of the two Churches which shall promote the cause of truth, purity and peace.

The Council is of opinion that the orthodox portion of the Church lately under the pastoral care of Rev. Mr. Cowles, and of the Church under the pastoral care of Rev. Mr. Phillips, may become one united and happy Church. And the plan of union the Council would recommend is this, viz: that the Rev. Messrs. Bates of Templeton, Mann of Westminster, and Paine of Holden, be a Committee to satisfy themselves, at a proper time and when duly notified, of the personal piety of such members of the first named Church, as desire the union, and recommend them to the other Church by letter; and that by virtue of this letter of recommendation, they become embodied with the Church now under the pastoral care of Rev. Mr. Phillips.

2. The second question has suggested itself to our minds in a form like the following: Is there a sufficient degree of harmony in the views of these two parishes, to authorize the hope that they may unite in listening to, and supporting, sound evangelical ministrations?

This question we hope we are not mistaken in answering likewise in the affirmative. As to the mode of union, we would recommend that the Society connected with Mr. Phillips's Church should unite with the other, and in one united Church and Society, sustain and enjoy the ordinances and privileges of the Gospel.

3. The third and only remaining question respects the pastoral and ministerial relations of the proposed united Church and Society. The only difficulty on this point, arises from the fact, that the two Churches and Societies, as they now exist, are not on equal ground in this respect. The one have a pastor whom they respect and love, who has been with them in times of anxiety and trial, and between whom and themselves there exist ties of too sacred and tender a nature to be sundered, except by the voluntary motion and action of the parties concerned. The other has no pastor, nor has it, from the nature of the case, that attachment to the pastor of the other Church which would doubtless have existed, had he been for as many years *their* pastor. To the removal of this difficulty this Council are constrained to feel themselves inadequate, since they cannot control the affections of the one body, nor, unrequested and unauthorized, touch the pastoral relations of the other. We are not prepared, on the one hand, to say that all the prejudices and preferences can or should be given up by Mr. Cowles's late people; nor, on the other hand, *require* either the Rev. Mr. Phillips or his Church to make a sacrifice of the duty and expediency of which they must be the judges. However, then, in view of all the facts, which have come to our knowledge, our private opinion respecting duty and expediency in this matter, may differ from that of Rev. Mr. Phillips's Church, as expressed by him as the organ of their Committee, we feel obliged to leave the matter to the consideration and decision of themselves and their pastor.

This Council cannot refrain from expressing our belief, from what we have witnessed, that there is, in all the parties concerned, a sufficient desire for union—a sufficient sense of the importance of the best economy of ministerial labor, in these days of destitution, and sufficient readiness to make any needful sacrifices for the sake of Christ and his cause, to render such a disposition as has now been made of this whole subject, the *best* we could make, even if it were not, as we think it is, the only one in our power.

This Council cannot refrain from pressing it upon the minds of all Christians, in both Churches, that for the sake of union on the ground of Gospel truth, and for the advancement of the cause of Christ, it is their incumbent duty, while they contend earnestly for the faith once delivered to the saints, to make great sacrifices of personal feeling and private interest.

We do most earnestly and affectionately entreat the members of both Churches to love as brethren. We cannot doubt that the cause of Christ is

equally dear to both Churches, and we do believe that if the spirit of conciliation and kindness, which has been manifested during the session of the Council, is continued, the troubled waters will grow more and more calm, till all is tranquility and peace. We hope, beloved brethren, that you will endeavour to cherish a child-like, a lowly and a contented spirit, and if things are not in all respects as many of you could wish, wait quietly till He who orders all things wisely shall bring all things right.

The Council beg leave to assure the members of both Churches of their kind feelings and Christian regards. We have found ourselves called to settle questions of the utmost difficulty and delicacy. Circumstances of past occurrence, cause us to feel a deep sympathy with the members of the church under the pastoral care of Rev. Mr. Phillips. Circumstances of a more recent date constrain us to look with much interest and affection upon the members of the Church under the late care of Rev. Mr. Cowles. But we beg them both to be assured, that we have earnestly sought guidance from above, that we might come to such a result, as would be mutually acceptable, and promote the social and spiritual happiness of all the friends of the Saviour in this place.

THOMAS SNELL, *Moderator.*
JOHN S. C. ABBOTT, *Scribe.*

After this result was made known, previous to any vote upon it, the Rev. Mr. Phillips's church requested the appointment of a committee of seven from the congregational church, to meet an equal committee on their part, for an interchange of views. These committees were appointed, and an interview, satisfactory to both parties, took place, after which each church passed the following votes, adopting the result:—

To the clerk of the church lately under the pastoral care of the Rev. J. P. Cowles:

The following is a copy of a note passed by our church, at a regular meeting, Feb. 5, 1835.

Feb. 5. The church met agreeably to appointment; after hearing the report of the committee which seemed favorable, voted to accede to the first part of "the result," viz. that which relates to the union of the orthodox members of the other congregational church with this.

A true copy. Attest,

A. PHILLIPS.

N. B. The reason why this notice was not given at the time is, it entirely escaped the recollection of the clerk.

A. P.

February 28, 1835. The Church of Christ, under the late pastoral care of the Rev. John P. Cowles, held a meeting at the hall of Dea. Charles Russell, Feb. 28, to consider and act on the result of the Mutual Ecclesiastical Council, lately convened in this place. The meeting was opened by the moderator, Dea. Charles Russell, who led the church in an address to the throne of Divine grace, for light and direction in the important business before them.

The church then proceeded to a consideration of the subject before them, and after a full and harmonious interchange of feelings—

Voted, unanimously, To accept the Result of said Council.

Voted, That the Clerk of the Church be directed to transmit a copy of

the doings of this meeting to the Church under the pastoral care of the Rev. Mr. Phillips.

C. DANA, Clerk.

Copy from the records. Attest,

C. DANA, late Clerk of said Church.

Soon after these votes of the respective churches, the subject came before the societies, and led to the following votes :—

Voted, unanimously, That we accept of the Result of the Mutual Ecclesiastical Council lately convened at this place, by the request of the church under the late pastoral care of the Rev. Mr. Cowles, and of the church under the pastoral care of the Rev. Mr. Phillips, and that we can cheerfully, and do most heartily respond the sentiment expressed in the result of said council, that there is a sufficient degree of harmony in the views of this, and the Evangelical society, to authorise the belief that they may unite in listening to, and supporting *sound Evangelical ministrations*.

Voted, unanimously, That this society invite, and we do hereby affectionately and respectfully invite the said Evangelical society to unite with us, agreeably to the recommendation contained in the result of said council.

Voted, unanimously, That we are, and have been, for a considerable time past, desirous of a union with the Evangelical society, and that we highly approve of the course taken by the church connected with us, and of the measures they have adopted, to effect a union of the two churches.

Voted, unanimously, That a union of the two societies appears to us to be very desirable, and would tend, as *we jolly believe*, to promote the peace, Christian harmony, and spiritual welfare of the people in this place; and we can see no reason why the division which has for a long time unhappily existed here should be longer continued, or why we should transmit such a state of things to posterity.

Voted, unanimously, That should a union take place, we sincerely desire that it may be extensive, permanent, and lasting; that it may be such an one as shall promote the social and spiritual happiness of both societies; and that in our endeavor to effect a union, we disclaim having any other motive than that of advancing the Redeemer's kingdom, and promoting the best interests of the people in this town. Our cause, we *firmly believe*, is a *righteous* cause; one for which we may invoke the blessing of Heaven, and one on which we humbly trust the smiles and blessing of God will rest.

Voted, unanimously, That we believe there is no relation more sacred and important than that which exists between a minister and his people—the peaceful and useful continuance of which depends on the mutual affection consisting between them; therefore we cannot refrain from expressing our serious and solemn conviction, that a union under the Rev. Mr. Phillips would not be such an one as would be the best calculated to promote the happiness, the harmony, and the highest interest of the united society,—inasmuch as we believe there is a want of that cordiality of feeling both in him and in us, which it is so desirable should exist between a minister and people—and the attitude in which he has stood to us has been such, as to render it impossible, in our view, for him to associate with a portion of the united people, with that freedom and cordiality, which are so absolutely necessary, in order that a people may derive from their minister, and he communicate to them, that religious instruction which is so important for their highest good.

Voted, unanimously, That we are aware that there is, as there always should be between a minister and his people, a mutual attachment existing between Mr. Phillips and the people under his pastoral care—and we have no desire to do anything to weaken or destroy this attachment—still we cannot refrain from expressing it as our opinion, that should duty dictate to

the Rev. Mr. Phillips to leave the field, as we cannot but believe under the guidance of Divine Providence it may, the harvest would be much greater under some other person than it possibly can or would be under his ministrations.

Voted, unanimously, That if the Rev. Mr. Phillips should determine to ask his dismissal from his pastoral charge, we will contribute our share of any reasonable sum which shall be thought just and right, as an indemnity for any loss he may sustain in consequence of such dismissal.

Voted, unanimously, That we hope and confidently believe that after viewing and deliberating upon all the circumstances connected with a union, that neither the Rev. Mr. Phillips, nor his people, will insist upon his being the minister of the united church and society.

True copy from the records of a parish meeting, held March 4, 1835.
Attest, JOS. A. REED, *Clerk*.

At a legal meeting of the Evangelical Congregational Society in Princeton, convened in their meeting-house, on Monday, the 23d day of March, A. D. 1835, the following votes were passed, viz:—

Voted, That we accept of the result of the Mutual Ecclesiastical Council, lately convened in this place, by the request of the church under the late pastoral care of the Rev. Mr. Cowles, and of the church under the care of the Rev. Alonzo Phillips, relative to the union of the said societies.

Voted, That the clerk of said Evangelical Congregational Society transmit to the first parish in Princeton an attested copy of the doings of said society.

A true copy of record of said parish meeting.

Attest, ERASMUS D. GOODNOW, *Clerk*.

About this time a majority of the above mentioned committee, which had been chosen for an interchange of views previous to the adoption of the result of council, waited upon their pastor, Mr. Phillips, and requested him to ask a dismissal, since the well known feelings of the congregational society, subsequently expressed in the above vote, made it evident a union could not take place under his ministry. With this request he declined complying; with how good reasons we are unable to say. He certainly, at this time, stood in the way of a consummation of the intentions of the council. How far this consummation was desirable, or how strong an argument it presented for a dissolution of Mr. Phillips's pastoral relations, we leave to the judgement of others. To us it seems a point not difficult to decide. And so it seems to have presented itself to the council, who, "unauthorised and unrequested," were unable to advise, but whose "private opinion, respecting duty and expediency in this matter," differed essentially "from that of Rev. Mr. Phillips's church, as expressed by him as the organ of their committee." But whatever may be our views of this question, no one can hesitate to pronounce the proposal of the congregational society to indemnify Mr. Phillips, the pastor of another society,

for any necessary loss he might sustain from a dismissal, as extremely liberal, and evincing a sincere desire for a union.

As both churches and societies had now adopted the result of council, nothing farther seemed necessary for a consummation of the union, than a compliance, on the part of the congregational church, with the first recommendation of said council. For the purpose, therefore, of carrying this into effect, the church met and passed the following vote, which is inserted from a preference to narrate the history of "this vexed question" from attested documents, rather than any assertions founded upon them.

April 27, 1835. The brethren of the church (under the late pastoral care of Rev. Mr. Cowles) met agreeably to adjournment at the meeting-house. The meeting was opened with prayer by the Clerk. Then, *Voted*, that Dr. Alphonso Brooks be a committee to call on the Rev. Mr. Phillips for a copy of the doings of the church under his pastoral care in relation to the result of the Mutual Ecclesiastical Council, lately convened in this place.*

The business in relation "to the union" was then taken up, whereupon, *Voted*, unanimously, to carry into effect the result of council; and Dea. Charles Russell and Caleb Dana, and Br. Charles B. Temple, were appointed a committee to call a meeting of the church, when they may deem it expedient, and to invite the committee, consisting of the Rev. Messrs. Bates of Templeton, Mann of Westminster, and Paine of Holden, to be present at the said meeting of the church, to discharge the important duties assigned them in the result of said council.

CALEB DANA, *Clerk*.

Copy from the Records. Attest,

CALEB DANA, *late Clerk of said Church*.

In accordance with this vote, on the 16th of May, 1835, the committee of clergymen, mentioned in the result of the council, met at Princeton, and attended to the duties assigned them, with what results the annexed document will show.

May 16, 1835. The brethren and sisters of the church, under the late pastoral care of the Rev. Mr. Cowles, met this day at the town-house, at half-past ten of the clock A. M. agreeably to notice given by the committee of the church appointed for said purpose, to carry into effect the result of council, said result having been adopted by the church under the pastoral care of the Rev. Mr. Phillips.

The committee, appointed by the council, consisting of the Rev. Messrs. Bates of Templeton, Mann of Westminster, and Paine of Holden, were then present agreeably to the invitation of the church, given by a committee appointed for the purpose, to attend to the important duties assigned to them in the result of said council.

The Rev. Mr. Mann addressed the Throne of Grace for light and assistance on the solemn and interesting occasion. Important remarks were then offered by the Rev. gentlemen composing the committee. The articles of

* This will explain the note to Mr. Phillips's copy of the vote of his church, adopting the result of council, page 82.

faith and covenant of the church, under the pastoral care of the Rev. Mr. Phillips, were then read by the Rev. Mr. Mann, and assented to by all the brethren and sisters of the church present.

The Brethren of the church adjourned to the meeting-house; and after having had an interview with the committee of the council, *Voted*, to adjourn, to meet at half-past five of the clock, P. M. at the town-house.

Adjourned meeting. The brethren met at the town-house, agreeably to adjournment. The meeting was opened with prayer by Br. Charles B. Temple. The committee of the church, consisting of brothers Russell, Dana, and Temple, informed the brethren, by their chairman, that the committee of the council, having attended to the duties assigned them, had put into their hands the following communication as the result of their doings, viz:—

To the church of Christ in Princeton under the pastoral charge of Rev. Mr. Phillips:

Rev. and Beloved,—The committee appointed by a council mutually chosen by you and the church under the late care of Rev. Mr. Cowles, to unite said churches, having satisfied themselves of the personal piety of the following individuals, members of the last named church, recommend them to your fellowship; and they are hereby embodied in one church with you, in accordance with your vote in accepting the result of said council.

[Here follow the names of forty-six individuals.]

Wishing you grace, mercy and peace, we are yours, dear brethren, with Christian affection,

LEMUEL P. BATES, }
CYRUS MANN, } *Committee.*
WILLIAM P. PAINE, }

May 16, 1835.

Voted, to accept and sanction the doings of the Committee of the Council.

The deacons of the church, viz. David Brooks, Joshua Eveleth, Charles Russell, and Caleb Dana, having severally tendered their resignations of said office, in consequence of the union about to be consummated with the church under the pastoral care of the Rev. Mr. Phillips,—Therefore, *Voted*, to accept of their resignation, and that they are, at their own request, hereby discharged from the duties appertaining to said office.

Whereas several of our brethren and sisters have not seen fit to comply with the advice contained in the result of council, and to appear with the church this day before the committee appointed for the purposes mentioned in said result—Therefore, *Voted*, that the clerk of the church be authorized, when requested, to give certificates to such persons as did not conform to the result of said council, certifying that they were members in regular standing previous to the union, said certificate to bear date of this day, May 16, 1835.

Voted, That brothers Charles Russell and Caleb Dana, be directed to present to the Rev. Mr. Phillips's church, the letter of recommendation, that the union of the churches may be consummated, agreeably to the result of the Ecclesiastical council convened in this place in December last, at the request of said churches, and in accordance with the subsequent votes and transactions of said churches, in adopting the result of said council.

Voted, To dissolve the meeting.

Copy, and record of the proceedings.

CALEB DANA,

Late Clerk of the church under the late pastoral care of Rev. Mr. Cowles.

The letter of admission contained in the above record of proceedings was put into the hands of Mr. Phillips, as pastor

of the evangelical congregational church, on the 18th of May. On the same day a meeting of the societies was held at their respective places of worship, when that under the pastoral care of Mr. Phillips voted to dissolve their society, and unite with the congregational, in accordance with the recommendation of the council, the latter, in the meantime, voting them in individually, agreeably to legal requisitions.

The union was thus apparently consummated. Both churches had adopted the result of council, by which result the congregational church were entitled to all the rights, privileges, and immunities of that under Mr. Phillips, upon the recommendation of the three ministers therein named. By the letter of this committee, they were "embodied in one church" with them. Two churches no longer existed. One united church had taken their place. The societies had also become legally united by the votes of the 18th of May. Yet, as we shall see in the sequel, no real union was as yet consummated. Although a great majority of the church and society were satisfied, a few were disposed to overturn all that had been accomplished, and seemingly to thwart every measure which the friends of union could propose. "It is often," says the Rev. Mr. Abbott, "in the power of one stubborn individual to keep a whole church for months in a state of disquietude. He will set up his will against the prayerful decisions of the whole church. He will persist in fomenting strife, though he knows he is destroying harmony and happiness. It is astonishing to see how much of passion, and prejudice, and unfairness, he will allow himself to exhibit. Such a man is a terrible curse to a church. The ingredients of such a character are, generally, mortified pride, disappointed ambition, and self confidence. He will deceive himself by supposing that he is contending for principle, when he is the victim of wilfulness. There seems to be no access to his understanding or his heart. All appeals to his Christian feelings are in vain. *The united opinion of all his brethren is nothing to him. The decision of the most devoted ministers of God deserves no regard. The destruction of the church, the grief of the brethren and sisters, the exultation of the foes of Christ, the ruin of many souls, are all of no moment in his eyes, compared with having his own will.* A church can hardly suffer a more severe calamity than to have such a person in its enclosures." [Path of Peace, p. 146.]

How far these remarks are applicable to a portion of the members of the church in Princeton we leave the community to judge. What hindrances such individuals would oppose to a union may be easily imagined.

Another obstacle in the way of a full consummation of the union, was, the circumstance, that Mr. Phillips must be regarded as the pastor of the united church, he being previously pastor to that to which the congregational were *added*, this addition could not be supposed to change his relation to them. Mr. Phillips seems also, both by his action and the letters of October 10th, and December 2d, 1835, which follow, decidedly opposed to a union, or, at least, of opinion that the time for it was not "at present," and "that the business of union-making must be given up until some future day." But whatever his opinion of the desirability of a union, he was bitterly opposed to the manner in which it had gone into effect, and would and did exert the whole weight of his influence to revoke and annul all past proceedings in the matter. For his views, I am indebted to his "Appeal to the Candid of all Parties Respecting the Religious Difficulties in Princeton," a small pamphlet, of twenty-six pages, appearing under his signature, and which, although a professed "appeal to the candid," is anything but a *candid appeal*, or an impartial history. Allusion has already been made, in one or two instances, in notes, to this "Appeal," nor should I again notice it were it not one of the documents upon "the union," and a professed history of the events which I am narrating. The refutation of all the positions it assumes, or all the assertions it makes, is not my province, and would be as ungrateful a task to me, as its perusal an uninteresting one to the reader. Yet I cannot refrain from noticing one or two of the most prominent.

After a variety of gratuitous censure upon the council, and illiberal and uncharitable impeachment of the motives of the friends of union in both churches, the "Appeal" proceeds— "The objection to this measure, (the mode of union of the churches proposed by the council,) was, that it took the right of deciding with whom they should be willing to hold fellowship and commune, out of the hands of the church, and committed it to strangers." The measure proposed no such thing. The right of deciding with whom they would "hold fellowship and commune" was left to the church, and they exercised

that right in adopting the result of council. For this was really nothing else than saying, "we will hold fellowship and commune with whomsoever three disinterested, pious ministers shall say it to be our duty." Two individuals submit a case to a reference, each agreeing to do that which the referees shall say to be just. As well might one of these individuals complain that he had no action in the matter, because the award of the referees was not re-submitted to his decision, as Mr. Phillips that his church had no action, in deciding on the admission of the members of the other church, because their action was previous, rather than subsequent, to that of the "council's committee"—because they chose to put confidence in their discretion and faithfulness, rather than exercise a supervision over them. The church has undoubtedly a right to decide upon the pretensions of each individual to be admitted to its privileges. But may it not, without impairing its prerogative or its action in the matter, delegate this right to a committee? Have the people of the United States no action in national affairs, because they delegate their power in these things to representatives. The result of council "*took*" nothing from the church. It was a mere piece of advice, inert and useless, until the *voluntary action* of the church, in its adoption, gave it life and animation, received its directions, accepted the committee it nominated, and delegated to them in a perfect confidence the power recommended. Was there in this any infringement of the prerogatives of the church—any violation of its rights?

The right, moreover, of saying "with whom the church should fellowship and commune," was not in reality submitted to the committee. The church, whom it was proposed to examine, were recognized as orthodox, and in full communion with the surrounding ones, and had any one of them been present at the celebration of the supper by Mr. Phillips, they would have been privileged to accept the invitation usually extended to sister churches on such occasions. They thus enjoyed a right or privilege not appertaining to those connecting themselves with a church by profession. The evangelical church, by their union with the same association as the congregational, had in some sense decided the question, the settlement of which the "Appeal" says the council "took from the church" and "committed to strangers." Ought a church, in the standing of the congregational, to have submitted to an

examination of a committee of ministers, much less the standing committee of the other church, in the same manner as persons making for the first time a profession of religion? Let the candid reader decide the question.*

The "Appeal" next takes exceptions to the manner in which the committee discharged its duties. It complains of the fact, that they "satisfied themselves of the personal piety" of forty-six individuals in three hours. "Forty-six individuals in three hours!" is its indignant exclamation. If the committee, men of integrity and piety, "*satisfied themselves*," I cannot see it to be of material consequence, whether they were three hours or three weeks in doing it. But let us look at the examination. An orthodox church, recognised and in regular standing, in fellowship with every orthodox church of the vicinity—with an unexceptionable evangelical covenant—for a year and a half at least under the settled ministry of an orthodox clergyman, presents itself for examination before a committee of three ministers, all familiar with the church from the date of its adoption of a new covenant—all having at times preached before it—all intimately acquainted with the character of its pastor, as well as his ability and disposition to maintain its purity, and to deny admittance to it of all cold or doubtful piety, and finally finding a church freely presenting themselves before them without knowing the course they would pursue—a circumstance, which certainly indicates a consciousness on the part of the church, that they could sustain the scrutiny of any examination;—with all these favoring circumstances, how long, I ask, would it take such a committee to "satisfy themselves" of the personal piety of such individuals? Had the other church a right to insist on any examination?

But whatever intrinsic merit there may be in these arguments or objections of the "Appeal," they are of no avail for the purpose for which they are brought forward, viz. a justification of the minority of Mr. Phillips's church, in their action (yet to be told) subsequent to the adoption of the result by the majority. Admit them to be good objections to the *adop-*

* This objection of the "Appeal" comes moreover with extremely ill grace from Mr. Phillips, as I am credibly informed the course recommended by the council was the *identical one suggested by him* on the day of their meeting, and adopted from a belief that his church would acquiesce in no other.

tion of the result, inasmuch as they failed to secure this end, their utility ceases. The church acted in view of them all, and a majority decided them invalid; and the majority of a church, as well as a nation, must control its affairs. The legislature of a state passes a law licensing the sale of ardent spirits. There may be and are valid objections to this. But would any court of justice countenance an offender, who should plead these objections as a justification of a violation of this law? There may be cases, it is true, where objections to measures may be so strong as to warrant resistance to them after their adoption. These emergencies are, however, rare, and this was not one of them. If these measures introduced improper members into the church, the proper course for those, whose eyes were clear enough to detect the mote, was, to bring their case before the church, and let them, if necessary, submit them to its discipline. At least, we should judge this a better course to obviate the evil, than the indulgence of a violent opposition to a vast majority of the church, and a participation in measures tending to its utter prostration.

CHAPTER VII.

Further proceedings for a "Union." Secession of a portion of the Church. Mr. Phillips's Letter. Attempts at a Reconciliation. Proposition of the Disaffected Members. Replies. Second Proposition of the same. Reply. Vote by the Church to call a Council. Mr. Phillips's Letter. Inquiry from the Disaffected Members. Reply. Result of the Council. Proceedings of the Disaffected. Settlement of Mr. Demond. Universalist Society.

AFTER the apparent consummation of the union by the above votes of the churches and societies, the Rev. Mr. Phillips, whose relation* to the united church and society was somewhat doubtful, was invited by the society to supply their pulpit at the congregational house of worship. This invita-

The *addition* of forty-six members to Mr. Phillips's church, as before stated, could not dissolve his pastoral relation with it. But the society, over which he was settled and through which the church could only be legally recognised, was by vote of the 18th of May dissolved, and the members had *individually* united themselves with the first parish, and could not, in this *individual* union, be supposed to carry their minister with them. While Mr. Phillips was therefore pastor of the church, and recognised by them as such, his relation to the society was of a more difficult decision.

tion he accepted, and preached accordingly for five sabbaths, on the last of which he read the following communication :—
 “Whereas, it has become quite manifest to us, the subscribers, that the way is not yet prepared to carry the union respecting which so much has been said and done, into practical effect; and whereas, neither we ourselves nor our families seem in a situation to derive much benefit from our minister’s labors, under present circumstances, we regard it as our right and duty to request, and we do hereby request him to return to his former place of labor.”

This document was signed by several members of the former evangelical church and society. In accordance with its request, Mr. Phillips returned to his “former place of labor,” and with him a portion of the church and society, to whom he continued to preach for a few sabbaths. The number, however, which left the “old house,” was not large. Those who remained held an unofficial meeting, June 22d, 1835, “to consider what measures ought to be taken in consequence of a number of the united church and society having withdrawn.” The result of this meeting was the choice of a committee, to consult the neighboring evangelical clergymen on the course to be pursued under existing circumstances. This committee reported, at a subsequent meeting, as the opinion of the clergymen consulted, that “the united church and society had better continue their meetings at the old (congregational) meeting-house, as usual.” On the same day a meeting of the church was held, and a committee appointed to wait on Mr. Phillips, and ascertain, if possible, the cause of this withdrawal, and also to request him to call a meeting of the church, for the adjustment of the existing difficulties. This proceeding resulted in a meeting of a part of the church, viz. the members of Mr. Phillips’s original church, in July following. At this meeting a resolution, expressive of the wishes of the disaffected, with respect to the members recently embodied

This question might be matter of curious speculation. Suppose Mr. Cowles had still been the minister of the congregational society. As the addition of members to the church did not affect Mr. Phillips’s relation, neither could the addition to the congregation alter Mr. Cowles’s; and thus Mr. Phillips would be pastor of the church and Mr. Cowles minister of the congregation. As circumstances were, the former was pastor of the church, while the society had no minister, and accordingly invited Mr. Phillips to supply their pulpit. A state of things admirably illustrating “confusion worse confounded.”

with the church, was passed. A copy of this resolution will appear in a subsequent letter of Mr. Phillips, in October, the date of its communication to the united church.

Subsequent to the passage of this resolution no farther measures were taken to obviate existing troubles until October 5th, when a meeting of the church was held, and a committee appointed "to wait on the Rev. Mr. Phillips and consult with him in relation to existing difficulties, and also request him to call a meeting of the church, to see if some measures cannot be adopted that will effect a reconciliation, and restore peace and harmony." At the same time the deacon of the church was empowered to call a meeting, "provided Mr. Phillips should refuse." With the request of this committee Mr. Phillips declined complying. They were, however, given to understand, "that the difficulties in the church arose from a dissatisfaction, on the part of those who had withdrawn, with a portion of the members lately embodied with them by the letter of the council's committee." This is the cause which the "Appeal" alleges as the occasion of the withdrawal. That it was not the only one, the following letter of Mr. Phillips, to the chairman of the committee, will show. It would seem from this that "the difficulty to begin with," and the main one, was in his original church, and not a dissatisfaction with the newly added members.

Princeton, October 10, 1835.

My dear Sir,—In reflecting on our long conversation yesterday, one or two things have occurred, which I think it important to mention. Mr. Temple you recollect, doubtless, asked whether a want of knowledge of their views and feelings &c. was the only difficulty? The answer I gave him was, perhaps, sufficient, as it respects the persons whom it has been proposed should be united with our church.* But there is another difficulty which I regard it as highly important, that you and those of our church who have insisted so much on the union being carried into effect on the plan now before us, should distinctly understand. It is this: many of the best members of the church have said to me, again and again, that they should feel more difficulty in sitting at the communion with certain members of our own

* "The persons whom it has been proposed should be united with our church," were the persons whom the letter of the "council's committee" says, "are hereby embodied in one church" with "our church." Mr. Phillips accordingly very properly recognises them as such, in the following passage from the "Appeal." "*The church in this place, at the time I became able to resume my labors, were divided into two parties and held their worship in two houses.*" Page 23. And yet Mr. Phillips contends against a measure proposed by the church, (Appeal, page 12,) because "the persons recommended must all be admitted to be members of the church." Thus the relation of the "forty-six," seems to have depended entirely on the manner it affected Mr. Phillips's argument.

church*—with some two or three of the leaders in our difficulties, they mean, than with the persons recommended in the letter. That they never will commune with the members in question, until some satisfaction is made, I am quite sure. Is not this then the difficulty to begin with? Instead of *all* coming together as is so often urged, is there not an important work to be done in our own church first? To my own mind no point is clearer than this; and I beg you, deacon, to think of it seriously and prayerfully; think of what has been said and done.

One more thing it may be important to suggest: many, I find since my return from my last journey, begin to feel, that there cannot be a union at present, so much has been said and done to destroy confidence and produce disaffection. And these feelings have become so deep and strong, that the business of union-making *must* be given up until some future day, and better and more favorable state of things shall arise. Do meditate and pray upon these things, and speak the mind of prayer and love to others.

Yours, A. PHILLIPS.

Mr. Phillips declining to notify a meeting of the church, one was held on the 15th of October, at the call of the deacon, agreeably to the vote of the 5th ult. Due notice of this meeting was given to the disaffected members. The following letter from Mr. Phillips, communicating what was undoubtedly intended to be the above mentioned resolution of a portion of the church, passed in July, was received:—

To the persons recommended by the committee designated by the council and others worshipping with them:

In reply to the proposal for a meeting of "the whole," the members of the church, at the evangelical society's house, concluded that as they had seen no cause to change their views since their meeting in July, to direct the committee then appointed for the purpose, to transmit to you the resolution then passed, and which was not communicated at the time, for the reason I recently stated to Capt. Dana and others at my house. The committee above named have requested me to make out and send you a copy of the resolution in their behalf. As I have not the resolution in my possession, and as it is several weeks since it was passed, I shall not be able to give you its exact language; in substance, however, it was as follows:—

Resolved, that in order to a more harmonious and satisfactory union, this church wish for some suitable opportunity to obtain a knowledge of the religious experience and doctrinal views of the persons who wish to become united with them.

* "The standing, as to good name, of some of the persons recommended, and the character of several as to piety, is such as evinces that the committee, being sensible men, could not have examined them." Appeal, page 8. Yet Mr. Phillips and "the best members" of his church would feel less "difficulty in sitting at the communion" with these "than certain members of his own church." This would seem to evince Mr. Phillips less scrupulous of the purity of "his own church," at some time, since members were there worse than those whose "standing as to good name" was bad, than he appears to be in his "Appeal." Certainly the "Appeal" and this letter, taken in connexion, are not very complimentary to "some two or three leaders in our difficulties," who, the reader should be informed, were no other than the friends of union, whose efforts have now been seconded, and whose measures adopted by the great majority of their brethren, who have thus all, I suppose, in Mr. Phillips's view, become less fit for the communion, than those who have no "standing as to good name."

This resolution was moved by Mr. Ephraim Beaman, and seconded by Mr. Thompson.

Yours, &c. A. PHILLIPS.
Princeton, Oct. 12, 1835.

Capt. Dana will please to communicate the above.

The original resolution, the substance of which is intended to be embodied in the above, I find to be as follows:—"Resolved, that the members of this church present wish for a knowledge of your views and feelings, of the reason of your hope, and of your doctrinal belief, that this church may have Christian fellowship with you, *in any way which you shall choose to make it known to us.*"

Upon this resolution the church acted, and it was "Voted, *unanimously*, by the members present, lately embodied in Mr. Phillips's church, that they are ready to comply with the wish expressed in said resolution." At the same time a committee was appointed to converse with the absent members, and make known the proceedings of the meeting to the disaffected minority. This they did in the annexed communication:—

To the committee and members of the church that worship at the Rev. Mr. Phillips's meeting-house.

Christian Brethren,—At a meeting of the members of the church that worship at the late Rev. Mr. Cowles's meeting-house, held on the 15th October, a communication was received from the Rev. Mr. Phillips, transmitting, at the request of a committee appointed for the purpose, a resolution intended and represented to be the same "in substance" with the one which was passed at a meeting held at the Rev. Mr. Phillips's meeting-house, in July last. The *original* vote or resolution, alluded to in the Rev. Mr. Phillips's communication, was then presented and acted upon with the one transmitted by him. The undersigned were appointed a committee to ascertain the views and feelings of all the members who were recommended and embodied with the church by the committee of the council, and to transmit the same to you. The committee, having attended to the duty assigned them, feel authorised to communicate as follows:—

That we are all willing, in any right and Christian manner, to comply with the wish expressed in the resolution; that we ever have been, and are *now* ready to give a reason of the hope that is in us, as we humbly trust, with meekness and fear; and that it is, Christian brethren, our sincere desire, and prayer to God, that all our hearts may be united in the love and fellowship of the Gospel of our Lord and Saviour, Jesus Christ.

The committee would therefore request, if it meets your approbation, that you would appoint a committee to meet us, that we may mutually agree upon *the way and manner*, in which the information you desire, relative to our religious experience and doctrinal views, shall be given.

Yours, with Christian affection,

CALEB DANA,	} Committee.
MOSES BULLARD,	
JOSHUA EVELETH,	
CHARLES B. TEMPLE,	

Princeton, October 22, 1835.

N. B. Should a committee be appointed, they will please to give us notice when they will meet us.

Agreeably to this proposition, committees of conference were appointed, and a meeting had, which resulted in the following proposal from the newly added members of the church, a surprising proposal to come from men, of whom Mr. Phillips says, "the standing of some, as to good name," and "the character of several, as to piety," was questionable. They had already submitted to one examination, and thereby "become embodied" in the church. Yet they were so far ready to renounce the privilege thus obtained, as to make their membership dependent upon a second examination before a committee of the "original church." Are persons whose "standing, as to good name" and piety, is impeachable, generally thus fearless of investigation? But I proceed to the communication:—

To Dea. Israel Howe and others of the Committee :

Christian Brethren—In compliance with your request we herewith transmit to you the propositions which were made and offered for your consideration and acceptance, at a meeting of the committees, held at the town-house, November 3, 1835. We then stated that we were willing to comply with the wish contained in the resolution, passed in July last, in the way and manner expressed in the following propositions:—

We propose that the deacons of the church call a meeting of the whole church, including the members who were recommended and embodied with the church, by the committee appointed by the mutual council; that a pastor, from some one of the neighboring churches, be agreed upon by the brethren, and be invited to be present, to preside at said meeting: and that the said pastor, together with the deacons of the church, have the liberty to ask such questions relative to our doctrinal views and Christian experience, as they in their wisdom deem expedient. And should there be any among the members, who have been recommended and embodied with the church, who choose to be conversed with in private, we propose that the privilege should, in such cases, be granted.

We further propose, if, after *Christian measures shall have been taken*, there should be any of the members who do not give satisfactory evidence of their piety, that their cases be proposed to the church, by the deacons, for the action of the church thereon, and if the church consider such member or members as unsuitable to commune with the church, that such be notified thereof, and be requested to wait until satisfactory evidence can be obtained by the church.

CHARLES RUSSELL,	} Committee of the Church.
CALEB DANA,	
MOSES BULLARD,	
JOSHUA EVELETH,	
CHARLES B. TEMPLE,	

This proposition did not satisfy the disaffected; whether simply because the *new members had chosen to make it*, or because of inherent defects in it, the reader, with the aid of the annexed communications on the subject, can judge for

himself. The following, (addressed to “the *persons recommended* by the council’s committee,” but whom the reader will recollect the “council’s committee” “*embodied in one church*” with them,) is the reply and desired amendment to the proposals.*

To the persons recommended by the council’s committee to the church of which Mr. Phillips was pastor :

The committee appointed by us to confer with your committee, on the way and manner of your giving the church opportunity to obtain a knowledge of your religious experience and doctrinal views, or, in other words, of the reason of your hope, report, what you proposed in substance, the following : that you would give an account of your views and feelings in religion, to deacons Stratton and Howe, and one minister ; that these three should decide whether there are any cases that are not satisfactory ; if any, how many, and whose—and that these stand apart from the church.

Now we would not be strenuous as to the *way* and *manner*, but, we must confess, there appears to us to be something wrong in your plan. In the first place, it seems invidious to select two of our standing committee, and refuse the others opportunity to have any part in the matter. *Why* should they have no part in such a vitally important matter ? One of the two whom you select, moreover, has prejudged in the case. In the second place, it seems wrong to throw the whole responsibility of so important a duty upon only two members ; one of them states that he feels unwilling to take it upon him.

Allow us to propose, then, as an amendment to your plan, the following : That the persons recommended by the council’s committee give the reason of their hope, in the hearing of as many members of the church as may wish to be present, to all the members of our standing committee, (except Mr. Phillips, who feels unwilling to be present,) each member of the committee having liberty to ask such questions as he may deem proper and important, one minister, (either Mr. Miller or Mr. Nelson, as you may choose,) and that the minister and committee decide whether there are any, and, if any, whose evidence is not satisfactory, and that the person or persons whose evidence is not satisfactory, according to your committee’s proposal, stand apart from the church.

And as this plan, or some material modification of it, is the only one that it seems probable can remove the *great* obstacle to the union ; and as the evils which have resulted from past measures, already great and dreadful, are constantly increasing, we beg you to give it a candid and solemn consideration.

In behalf of the church,

JONAS BROOKS, } *Committee of*
ISRAEL HOWE, } *Communications.*

Upon the proposition of this communication, the annexed reply is the best comment :—

To the committee and members of the church that worship at the Rev. Mr. Phillips’s meeting-house :

Christian Brethren—Your communication, made by Dea. Israel Howe and Jonas Brooks, Esq. was laid before the church, at a meeting thereof,

* The reader will keep in mind the original resolution of the church, the conclusion of which is “in *any way* which *you* shall choose to make it known.”

held on the 17th inst. and after due and prayerful consideration, it was voted, *unanimously*, that the church could not approve of, and accede to, the proposed amendment to the propositions lately made to you, at a meeting of the committee of conference, held on the 3d inst. and subsequently transmitted for your acceptance, for the following reasons:—

First, because the plan you propose requires a portion of the church, (those embodied therein by the council's committee,) to present themselves for examination before a committee, a majority of whom have repeatedly refused to acknowledge them as members of said church, or as entitled to any of the rights and privileges of membership, and this too, as we think, in violation of high moral obligations, too sacred to be disregarded; and because that the said committee have already "prejudged in the case," by thus denying to said members the rights and privileges to which they are entitled by the result of an enlightened mutual council, sanctioned by a vote of the church.

Secondly, because *you* propose to place in this *same* committee an uncalled for and unwarrantable assumption of power, not delegated to them by the church—the power of determining the membership of all those recently embodied therein, thereby depriving the said church of *any power or action* in their case.

The undersigned were appointed a committee to transmit to you the above doings of the church, and in connection with the duty assigned us, would beg leave to add, that we sincerely regret that you should see fit to reject the propositions recently made to you, as they were propositions which we then thought, and still think, as best calculated to give satisfaction to all the members, and thus secure the harmony and Christian fellowship of the church; and, also, as fully meeting the wishes expressed in the resolution passed by you in July last. When we submitted these propositions, *we could not have believed*, that they would be considered by you as "wrong and invidious." In view of *what has already been done*, we do not feel that we are called upon, either by your resolution, or *from a sense of duty*, to appear before the standing committee as *candidates for admission* to the church. In our plan, we proposed the deacons of the church, without any reference to their being members of the standing committee, but with reference to the stations which they hold as officers of the church, and their competency to discharge the duties assigned them, and, also, as possessing our entire confidence, and, as we supposed, the unshaken confidence of all the members of the church.

In closing this communication, you will allow us further to add, that we feel bound, by the most solemn obligations, to adhere to the result of council, and having, by that result, and by your act, as well as our own, been constituted members of the church, we can never consent to any measures, the tendency of which would annul the doings of the sister churches which composed that council. And we feel deeply aggrieved at the apparent want of Christian confidence and love, manifested by you towards us, in refusing to meet with, and to fellowship us, and in avoiding, in the interchange of communications, the common Christian salutations. We have, and still do, heartily desire a *general* union. May the Great Shepherd of the sheep strengthen us all to do his will, lead us to see, eye to eye, and in his own time and way, so unite us that we may be of one heart and of one mind.

With Christian affection, we are yours, in the faith of the gospel,

CHARLES RUSSELL,	} Committee of the Church.
CALEB DANA,	
MOSES BULLARD,	
JOSHUA EVELETH,	
CHARLES B. TEMPLE,	

Princeton, Nov. 21, 1835.

As there seemed now no prospect of a reconciliation with the disaffected members, and as Mr. Phillips refused to perform the duties of his pastoral relation to the united church, they determined to take more decisive measures, and, accordingly, a meeting was held December 4, 1835, "to see if said church would take measures to call an ecclesiastical council, to dissolve, if expedient, the pastoral relations of the Rev. Mr. Phillips with the church, and also to consider and advise the church in relation to the unhappy difficulties existing therein." Notice of this, as of all other church meetings, was given to the disaffected members. On this occasion, it drew from them the following reply, as well as the accompanying letter from Mr. Phillips, addressed to the deacon of the church who had given the notice:—

To Deacon Stratton :

In the absence of Dea. Howe, confined at home by ill health, to whom you addressed a note, requesting him to call a meeting of the church at the old house, to consider the question of a mutual council, the standing committee having conferred with those who worship with them, are authorized to say, that we think it inexpedient to call another council at present, because we are deeply persuaded that it can do no good. When we look at the dreadful consequences which have resulted from the doings of one council, what encouragement can we have to try another. We would gladly engage in any measure from which we could see reason to hope that good might result. But as we can see none to hope for good from another council, we must decline having a voice in calling one.

Yours, respectfully,

ISRAEL HOWE,
JONAS BROOKS,
JOHN H. BROOKS,
CALEB MIRICK,
EBENEZER PARKER, JR. }

Committee
of the Church.

Princeton, Dec. 2, 1835.

My dear sir—In a note you addressed Dea. Howe, respecting a meeting to confer on the subject of another council, you speak of inviting me to unite in it, that they may consider my relation to the church, and, if thought expedient, to dissolve it, &c. It would be soon enough for me to speak, perhaps, when the church shall have united in making the proposal to me. But it may serve, perhaps, to relieve the people at the old house, and clear the way for some course they may have in view, if I so far anticipate the proposed meeting on Friday, as to authorize you to say to those who may be present, that they need give themselves no further anxiety respecting my dismissal. I have had my request for it written several weeks, and have been waiting for a fit opportunity—shall improve the first, and if one does not occur quite soon, endeavor to make one—to present it. All I shall wish, as to a council, is, for a small one to ratify our proceedings.

Now that I have had occasion to speak of the subject of a council, I will add a few words, which you can communicate or not, as you see fit—which may be regarded by those whom it may concern, as much, or little, as they shall see fit. As to another mutual council, you probably know my views already. If such a council were invited, and, having met, and called in,

and heard the parties fully, should then send for me, and say, Mr. Phillips, you have been on the ground through all these difficulties, and know, we presume, as fully as any one, their real nature; will you state to us what you think we can propose that may be satisfactory to both parties? I should feel constrained to say, I *must* and should say, I do not think that anything that would be satisfactory to both can be proposed, *at present*.

As to an *ex parte* council, which I have understood is contemplated, I hope you will not call one, until you have pondered the subject deeply and solemnly. Such a council, indeed, from the very circumstance that it is *ex parte*—of and for a *party*, generally, though not always, does the thing for which it was called. What such a council (should one be called) might do here, we do not indeed know. But let such an one come, in the midst of the present excitement, and if they do *any thing* satisfactory to the party which called them, it would, in all probability, be something that will keep a very respectable portion of the church, respectable as to standing, numbers, and what they are able to do, and have done in years past, for the support of the ministry, from *ever* uniting with you in attending on the ordinances of the church, and settling and supporting a minister. My advice, then, is, and in all the solemnity that gathers around the thought of *last advice*, I would say it, do not call an *ex parte* council *yet*. The cause is lost if you do!

A word as to the manner in which the amended proposition, from the portion of the church at our house, was acted upon. Perhaps I misunderstand Esquire Russell's letter;* but if I do not, the course taken is, to me, astonishing. The letter speaks of the proposition being laid before "*the church*;" by which I suppose is meant, *all* the members at the old house. But the proposition was not made to *the church*, but to a certain and definite class of persons, (in the church, indeed, as you and they would have it.) Is it possible, then, that those of you, to whom it was not made, and whom it did not personally concern, could have acted upon it, and more still, been the first to speak against it? I hope it is not yet to turn out, as has often been said, that those who have gone from our house are doing more to prevent a union than those who were there before; but this certainly looks very much like it. The persons concerned appointed a committee to confer on the "way and manner of giving a reason of their hope, and *all* from their *own number*; seeming to suppose, and very correctly, as I think, that it was a matter which concerned them only. To have been conducted in order, the business should manifestly have been carried through by them only. The result might, perhaps, have been the same; I was led to hope, however, from what I heard, and with considerable confidence, that, had their proposition been written and fully understood, an alteration might have been suggested, which would have been so far satisfactory to both parties, that the difficulties might, perhaps, have been got into a course of settlement.

Yours, &c.

A. PHILLIPS.

As from their communication there was no probability of a union of the disaffected in the proposed measure, the church voted to call an ecclesiastical council for the purposes mentioned in the notice of the meeting, and choose a committee to select the churches, and issue letters missive. This com-

* "Esquire Russell's letter" was the official communication of the committee, of which he was chairman, on page 97, which the phraseology here used would hardly indicate.

mittee were also instructed to invite Mr. Phillips to unite in this council, and also to delay issuing their letters to afford him an opportunity of consummating the design expressed in his letter of Dec. 2d. As, however, he refused to unite with the church, and delayed to ask a dismission agreeably to the declaration of the above-mentioned letter, another meeting was held, December 27th, when it was "thought best that the committee should delay issuing letters missive, one week longer, that the Rev. Mr. Phillips, or the disaffected brethren, might have opportunity to make further communications if they desired it." Accordingly, at a meeting held January 3d, 1836, the following communication was received by the church, and the appropriate measures taken, which led to the annexed reply:—

To the persons recommended by the council's committee:

The portion of the church at Mr. Phillips's house having understood from you that the amendment we proposed to the proposition, in which you proposed to give a reason of your hope, is unsatisfactory,—willing still and desirous to do any thing to affect a reconciliation, that seems to us at all consistent and right, would inquire further, whether it would be any more satisfactory to designate yourselves six, to be added to the examining committee; and then, in case this committee having attended to the important duty entrusted to them, should report some individuals as not giving satisfactory evidence of piety, to have the case of those individuals—they having stood apart awhile from the church, as you proposed—decided by the voice of the *church*, excepting those recommended.

ISRAEL HOWE, JONAS BROOKS, JOHN H. BROOKS, EBENEZER PARKER, JR.	}	<i>Committee of the Church.</i>
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To the portion of the church worshipping at the Rev. Mr. Phillips's meeting-house:

Christian Brethren—By a communication, lately transmitted by your committee, we are informed that you are "willing still, and desirous to do any thing to effect a reconciliation, that seems to us at all consistent and right." In answer, we can assure you that our own feelings are in perfect accordance with the sentiment conveyed in the language just quoted. But in relation to the inquiry you make—viz. "whether it would be any more satisfactory to designate yourselves six, to be added to the examining committee"—the undersigned would reply, that, so far as they have been able to ascertain the views of the brethren, it would *not* be any more satisfactory; because we can see no reason why there should be so large an examining committee, especially when it is remembered that we have already been once examined, and embodied with the church, by a committee of reverend gentlemen, appointed by an enlightened council, and approved of, both by yourselves and us. Nor would it be satisfactory, because your inquiry is *conditioned* upon a principle which we believe of dangerous tendency, and which, if adopted, would deprive us of the rights and privileges of members; and this too, as we believe, in violation of our Christian duty and covenant obligations. We would now refer you to our communi-

cation, addressed to you a few weeks since, as containing what were then, and are *now*, our views upon this subject.

We remain yours, with Christian affection,
 CALEB DANA,
 MOSES BULLARD,
 CHARLES B. TEMPLE, } *Committee.*

Princeton, Jan. 5, 1836.

The church now proceeded to carry into execution its vote of December 4th, 1835, and, in accordance with it, an ecclesiastical council was convened on the 20th of January following. A notice of this meeting of the council was served upon Mr. Phillips, and the disaffected members of the church, and both appeared in their defence before them. Their doings will be best learned from the accompanying result:—

At an Ecclesiastical Council, convened by letters missive, from the Congregational Church in Princeton, under the care of Rev. Mr. Phillips, at the house of Mr. Ivory Wilder, January 20th, 1836, to consider the expediency of dissolving, and if deemed expedient to dissolve, the pastoral relation between the Rev. Mr. Phillips and said church, and also to give such advice to the church as they may judge proper,

Were present the following Pastors and Delegates:—

From the Church of Christ in New-Braintree, Rev. John Fiske, Pastor, Br. Job Ranger, Delegate.

From the Church of Christ in North-Brookfield, Thos. Snell, D. D., P., Dea. Jos. A. Moore, Del.

From the Church of Christ in Hubbardston, Rev. Sam'l Gay, P., Dea. Justin Ellinwood, Del.

From the Church of Christ in Leicester, Rev. John Nelson, P., Br. Sam'l Watson, Del.

From the Church of Christ in Rutland, Rev. Josiah Clark, P., Br. Calvin G. Howe, Del.

From the Church of Christ in Templeton, Rev. Lemuel P. Bates, P., Br. Jona. Cutting, Del.

From the Church of Christ in West-Boylston, Rev. Elijah Paine, P., Dea. Jos. P. Parker, Del.

From the Church of Christ in Holden, Rev. Wm. P. Paine, P., Dea. Peter Rice, Del.

The council was organized by choosing Rev. Mr. Fiske, Moderator, and Rev. Mr. Bates, Scribe, and Rev. Mr. Paine of Holden, Assistant-Scribe.

The council was opened with prayer, by the moderator. A communication was then read, from the Rev. Mr. Phillips, directed to the moderator of the council, protesting against any action by that body, affecting his pastoral relation, denying their right to exercise any jurisdiction in the case, and assigning, as a principal reason, that he is not the pastor of that body of men, by whose request the council has been convened.

Whereupon the council voted that a committee of two, from their body, be appointed to wait upon the Rev. Mr. Phillips, and a committee from the seceding members, and invite them to be present, and hear the statements that should be made by the committee of the church, and make any communications, which might serve to lead the council to a correct result.

The committee of the council attended to the duty assigned them, and the Rev. Mr. Phillips and his committee were present during the hearing of the case.

The committee calling themselves the committee of the church, consisting of the following gentlemen, viz. Dea. Samuel Stratton, Charles Russell, Esq., Capt. Caleb Dana, Rufus Davis, and Chas. A. Mirick, presented various documents and records, which documents and records Mr. Phillips admitted to be correct, showing that a council had been called in December 17, 1834, to unite the two churches then existing, and that a plan of union was presented to the two churches, as the result of the council, which result was subsequently accepted by the two churches, in regular church meetings, duly convened for that purpose, no one dissenting.

Therefore the council are unanimously of opinion, that there is but one congregational church in Princeton, viz. that which is called the united church.

The committee furthermore showed that Mr. Phillips, by invitation, consented to, and did supply the desk, for a length of time, for the united church and society, and then, at the request of a minority of said church, refused to officiate for them, and established a separate meeting.

The council having these documents and records laid before them, voted to choose a committee of three of their body, to confer with the Rev. Mr. Phillips, and a committee of his friends, to receive or make any propositions which they might deem proper to make, by which the existing difficulties might be amicably adjusted.

Whereupon the Rev. Messrs. Fiske, Nelson, and Paine of West-Boylston, were appointed this committee, who, after a long conference, returned and reported to the council that no propositions were made to them, and those which they made were not acceded to.

The council then, at the request of Mr. Phillips, the organ of his committee, attended to statements made by him, in relation to the documents laid before the council by the committee of the church, and also the reasons which led the minority of the church to secede, all which, the council were of the opinion, did not in the least invalidate, but rather corroborated the documents of the committee of the church.

And the council, from a sense duty, cannot refrain from stating that the numerous papers presented by the committee, evince a peculiarly Christian spirit, on the part of the church, amid all their protracted and severe trials, and most clearly show that all has been done on their part which the gospel requires, or that any body of men have a right to demand.

In view then of all the facts of the case, which the council have patiently and prayerfully considered, however unpleasant and painful it may be to the council themselves, or to the parties concerned, they are most clearly guided to the following result, viz:—

That whereas, the Rev. Alonzo Phillips, pastor and minister of the congregational church and society* in Princeton, has refused and neglected to administer the ordinances to said church and society for a long time, and whereas, the said Mr. Phillips has refused to unite, in calling a mutual ecclesiastical council to dissolve said relation, when requested to do so, thereby depriving said church of the privilege of enjoying a stated ministry, and hindering the prosperity and wounding the cause of Zion,

Resolved, That the pastoral relation subsisting between the Rev. Mr. Phillips and the congregational church in this place, ought to be, and hereby is, dissolved.

The council, in coming to this result, are aware of the solemn responsibility under which they act, and however plain the case may be which has

* This was an oversight, very probably a mere slip of the pen, on the part of the council. Mr. Phillips could not, in any sense, as he contends in his "Appeal," and as we have before stated, be regarded as *minister of the United Society*. The mistake is of no consequence, however, as the council dismiss him from the church only.

led them thus to decide, nothing but a pure sense of duty to the church and to the interests of Christ's kingdom, which are paramount to every other, would have led them to dismiss the pastor of this church, for whose comfort and usefulness they cherish the highest regard.

The council therefore cannot but hope that the Rev. Mr. Phillips will feel it to be his duty quietly to cease from his labors in this place.

It now remains that we express our sympathy for the united church, and urge upon them the practice of every Christian virtue.

Dear Brethren, you are now left as sheep without a shepherd. From what we have already witnessed of your Christian courtesy, and Christian spirit, we entertain a confident belief that you are in a good degree governed, in your wishes and conduct, by a sincere desire to promote peace and the cause of Christ in this place. We urge you, with great earnestness, to show, by your future course of conduct, public and private, that your highest aim is the good of mankind, and the glory of God. Strive not so much for victory, as for harmony and piety. The alienation of feeling, even among some of the professed disciples of Christ in this place, has, we fear, become serious. Reconciliation can be effected only by an enlarged spirit of forgiveness and love.

Dearly Beloved, "Avenge not yourselves." "Be not overcome with evil, but overcome evil with good."

It is the earnest advice of the council, that you, with all practicable dispatch, provide yourselves with a pastor, who shall be a man after God's own heart. And in this, especially, strive for union, in feeling and action.

As we recognise but one congregational church in this place, and that as now worshipping in what is called the old meeting-house, we urge, as a Christian duty, and as required by church order, that the portion of this church who now worship in the new house, or in any other place, should return to their brethren, acknowledge them as such, and unite with them, harmoniously and cordially, in maintaining the institutions of the gospel, for the edification of the church, and for the enlargement of the Redeemer's kingdom. And we cannot but cherish so high a sense of their Christian spirit and magnanimity, as to be confident that they will conform to our advice. And may the Great Shepherd of the sheep collect together the scattered flock, and then himself guard the fold against the entrance of any thing which can destroy or hurt.

And, finally, may you and we meet together, where there shall be no more divisions nor animosities, but where shall exist harmony of judgement, conscience, and feeling, all being perfectly conformed to the will of God.

This result was unanimously adopted, (that is, all voting.)

JOHN FISKE, *Moderator.*

LEMUEL P. BATES, *Scribe.*

WILLIAM P. PAINE, *Assistant Scribe.*

The above is a true copy from the original records.

LEMUEL P. BATES, *Scribe of Council.*

After the announcement of this result, sanctioning all their past proceedings, the united church and society continued to employ preaching at the "old house." In the mean time a most extraordinary proceeding had taken place among the disaffected and alienated members. This was no less than an assumption, *that they were the church*, and a procedure forthwith to set aside the doings of the church proper, and to dismiss Mr. Phillips. On what grounds they assumed to be the church it is difficult to perceive. The two original churches

had been *united* by the result of the first council, and the subsequent action of their committee and the churches. 'They had worshiped together as *one church* for five sabbaths, when a small minority, with the pastor, *seceded*. 'They could not, therefore, claim to be, what the "Appeal" denominates one of the original churches, "*a court's church*;" while, to quote the language of Mr. Phillips, "according to the Groton result, and opinion of nearly the entire orthodox community," they were evidently "*no church at all*." Inasmuch as they were a *minority of*, and had *seceded from*, the united church, they were neither legally nor ecclesiastically a church. This they have themselves since acknowledged, by asking a dismissal of the united church *for the purpose of organizing a new church*. Yet of this body Mr. Phillips, between the date of the calling and the meeting of the council, of January 20th, and unknown to the church of which he was pastor, had asked a dismissal, which his records say, "with much apparent reluctance and grief," was granted. The following is his letter:—

To the Church of Christ:

Dear Brethren,—When I answered, more than fifteen years ago, your unanimous call to settle with you in "the work of the gospel ministry." I expressed, as some of you doubtless recollect, a willingness and a determination, to cast in my lot with yours, then in no very encouraging circumstances; to live or die with you. The whole history of my ministry shows, that I have never swerved from this purpose. The history of this church, too, shows that my ministry, its many faults notwithstanding, has been quite as successful as that of most other men's, under similar circumstances. The course, however, which has been pursued by some of the members of the church for the last six months, the particulars of which, as they are well known to you all, I need not state in this communication, have thrown obstacles in the way of my success in future, and inflicted a wound on my feelings, which must, doubtless, justify me in your view, in requesting you, as I now do, to allow me to leave you; to unite with me in the usual measures for dissolving our connexion. And may the God of peace and love be with you forever.

A. PHILLIPS.

Princeton, January 12, 1836.

Shortly after the sitting of the council called by the church, another, consisting, I believe, of three clergymen, was convened at the request of Mr. Phillips and his friends, at his house, who, without notice to the church, proceeded to consummate the vote of the seceders. Which of these dismissions—that by the council called by the united church, of whose meeting due notice was given to all parties, before whom Mr. Phillips appeared in defence, and who dismissed him from the *united church*—or that by the council at his

house—called by a small minority of this church, who had seceded, and who have since asked a dismissal from it, *for the purpose of organization*—a council, who, without notice, and unknown to any but himself and friends, dismissed him from his *relation to the disaffected members of a church*—which of these dismissions, I say, would be sanctioned by ecclesiastical usage, the reader must decide.

Shortly after this proceeding, the disaffected minority employed the Rev. Elijah Demond of Holliston, to preach to them at Mr. Phillips's "former place of labor." In the meantime, the united church and society determined to leave no effort untried for the consummation of a general union, voted to "suspend public worship at their house," and attend on the ministrations of Mr. Demond. Soon after, their willingness to "sit under his ministry," in case they would unite with them in inviting him to "settle over the united church and society," was unofficially made known to his employers. The minority had, however, previously to this, invited him to become *their* minister. This invitation Mr. Demond negatived. Yet without impairing the belief that he would settle with them in the event of their return to the united church, and of a concurrence of that church in their invitation. Under this expectation a portion of the disaffected returned "to their allegiance," and, on the 5th of December, 1836, the united church "voted *unanimously* to give the Rev. Elijah Demond a call to settle over said church in the work of the gospel ministry." The society having concurred in this invitation, and an affirmative answer having been given by Mr. Demond, he was installed October 26th, 1836. The sermon on this occasion was preached by the Rev. Jacob Ide of West-Medway. The remainder of the alienated members, who still refuse to commune with the church, have recently asked a dismissal from it, for the purpose of organizing another. What action will result from this, is yet to be developed.

I have now finished the narration of this controversy, as ungrateful to me as it may be tedious to the reader. I have collected it from documents—I should rather say, I have furnished the reader the documents themselves, from which he may perhaps learn the strength of human depravity, even when under the influence of religion; yet, as he goes quietly and wearily through them, he will be far from realizing, unless familiar with the scene of action, the convulsions which our

little community have undergone in going the same course. I now dismiss the protracted subject with as heartfelt gratification, and as perfect weariness, as it is not improbable he may. A single other division, told in few words, and the "ecclesiastical history" closes. This was the secession of about thirty individuals, a portion of them with families, from the congregational society, at the date of Mr. Cowles's settlement, and who were at the time organized as a Universalist society. They have as yet no settled preacher, or house of worship. Their meetings are at present held at the "town-house," where preaching is had about one third of the time.

A new house of worship is now erecting by subscription for the use of the united society. It is a chaste and neat edifice, beautifully situated near the centre of the town, with bell and spire, and contains sixty-eight ground, and sixteen gallery pews. The probable cost is estimated at between six and seven thousand dollars.

CHAPTER VIII.

Political History. Revolutionary Services. Resolutions in 1773. Instructions to Representative, 1774. Bounty to Soldiers. Imperfect Report of a Committee on Revolutionary Services. Declaration of Rights. Subsequent Political History.

As we turn with something of disgust from the ecclesiastical, a brighter page opens to us in the political, history of our town, yet marked by the same unyielding firmness characterising the people, and which, according to its enlistment on the side of right or wrong, becomes the most impregnable bulwark, or the most insuperable obstacle of truth. Developed in their religious difficulties, it is the most uncompromising obstinacy, shutting up alike from all access the understanding and the feelings. Displayed in their political action, it rises into the most elevated and devoted patriotism, now bursting out in all its splendor and sublimity on the battle-field, and now kindling into the simple beauty of heartfelt agonizing supplication at the family altar. Brighter histories of patriotism than the records of our towns exist nowhere. Nobler evidences of a devotion to their country that knew no reserve, history does not

furnish. The efforts of the humbler portion of the New-England population, in the cause of the revolution, have never been fully known and appreciated. We have dwelt upon the exploits of the more conspicuous personages in that contest until they have become degradingly familiar, while the unnumbered many have been forgotten. If the offerings of the rich and noble were generous and free, those of the poorer and less distinguished were equally so. For like the poor widow's gift, it was an offering of all they had. The flame of patriotism burnt as bright in the heart of the poor housewife, who could contribute nothing, save a pair of stockings, or a solitary shirt to a ragged soldier, as in that of the wealthy noble, who opened wide his well-furnished storehouse. If the merchant, with commendable generosity poured out his thousands freely as water, the farmer brought to the cause the richer, nobler offering of himself and his offspring. While property was furnishing its ample provisions, and talent kindling an enthusiasm which shook the very throne of monarchy, both found a response, true and hearty, in the humble but invincible yeomanry. These it was who reared through the land the altars of patriotism, and amid the agonizing struggle of parental affection and conscious duty, were ready, like the patriarch of old, at the command of God, to sacrifice thereon their own sons. These things our records tell, and yet tell but half. We see not the mother's irrepressible tears, as her only son leaves his plough in the furrow, or his sickle in the field, to hurry away from the quiet serenity and the holy influences of home, to the dangers of battle, and the worse contagions of a camp. We see not the farmer as he throws wide open his granaries and his doors to the famished family thus deprived of support. We see not the circle of blooming maidens gathered at the farmer's fireside to stamp their impress upon the soldier's, perhaps the lover's homely clothing. We hear not the pure, agonizing prayer for his country's cause, that ascends from the altar of humble family worship. Yet all these things, and a thousand others, have been, seen only by Him "who seeth in secret," and who has rewarded them openly in the freedom and prosperity of a happy and growing country.

Their records show the people of Princeton not behind their neighbors in just conceptions of the benefits and desirability of the contest, or in their efforts for its maintenance. They, like their brethren, foresaw the impending storm in the

horizon, long before it gathered in the blackening cloud that burst upon Lexington and Concord, and were consequently prepared for its reception. As early as January 18th, 1773, more than two years prior to the battle of Lexington, the following resolutions were passed unanimously by the town:—

Resolved, 1. That the connection between the mother country and these colonies is of great consequence to both, if mutually kept up; but when digressions are made from established compacts, that connection begins to lessen, and of course, creates an alienation, the effects of which must be attended with bad consequences. For the resolute man, in a just cause, while in a state of freedom, never will consent to any abridgements or deprivations of his just rights, and disdains threats or any measures of compulsion to submission thereto—not like the dog, the more he is beaten the more he fawns—but, on the contrary, with a noble mind, defends to the last, and every stripe stimulates his efforts and endeavors, in defence of his own or his country's cause.

2. That this town, as a part of this province, whensoever their rights, liberties, and properties, are infringed upon, by what authority soever, that they, in honor to their forefathers, by whose solitude and industry, under God, they for many years have enjoyed the fruits of their labors—for the regard they bear to posterity—as friends to their country, have good right to complain, and manifest their uneasiness at such proceedings.

3. That the repeated attempts to make the people of this province subject to unjust taxation, and absolute dependency upon the crown, together, appear subversive of, and inconsistent with, the constitution of a free people.

4. That such measures are unconstitutional, and demand the attention of all well disposed people, and a mutual connection and joint adherence in proper means for redress, that thereby the rights and liberties, civil and religious, which have been transmitted to us from our illustrious ancestors, might be kept inviolate by us their posterity.

5. That they shall be always ready to concur in all just and proper means that this province and the neighboring colonies may come into for the common good, and in conjunction with the friends of liberty, shall bear testimony to all invasions upon our rights and liberties.

6. That this report (these resolutions) be put upon the town record, that posterity may know they had a sense of their invaluable rights and liberties, and were not willing to part with them, but by their own consent, and that they are determined to vindicate and support them as times and occasions may call for.

These resolutions evince both a foresight of consequences and determinateness of action on the part of the town. The spirit in which they originated pervaded and animated the people throughout the contest. In the fall of 1774, on the removal of the General Court to Salem, Moses Gill was chosen representative, with instructions “absolutely to refuse to be sworn to represent said town by any *unconstitutional officer* ;” and, “in case the General Court were prevented sitting *constitutionally*,” to repair to Concord, and join the Provincial Congress. In January, 1775, a contribution of money and provisions was raised for the towns of Boston and Charlestown.

And in the March following, it was voted "the standing company* train once a week." A minute company were also organized at this time, consisting of thirty-six men, and a vote passed to procure them the necessary accoutrements, and seventy-two dollars in money. In May of the same year, a vote was passed "to receive twenty-four of the poor of Boston." At the actual opening of the war at Lexington, volunteers were numerous. Of the revolutionary enthusiasm which pervaded the town at this time, the proceedings with Mr. Fuller, narrated under another head, are ample proof.† All these things evince feelings deep settled and comprehensive, and a determination that knew no submission, or shrunk at no sacrifice. Subsequent to this date, the same feeling was manifested throughout the contest. In no case were the requisitions of the state or Congress neglected. The contributions of clothing and provision were large, burdensome, and of all descriptions, from a solitary pair of shoes or stockings up to the exactments of the public authorities, which drew hundreds from an exhausted treasury. Frequent mention is made in the records, of committees chosen to borrow money to defray such expenses, or to find securities for the sums voted to soldiers, as an encouragement to enlist. Even the cattle of the farm-yard were not unfrequently pledged as security, or offered in payment to the soldier, sometimes, indeed, to avoid the losses of a depreciated and depreciating currency, but oftener, because the town, in its exhausted state, could supply nothing for his payment. The following is one among many votes on this subject:—"Voted, that each soldier that shall enlist in

* The officers of this company chosen at this time, were Ebenezer Jones, Captain, Joseph Sargent, Lieutenant, and Samuel Hastings, Ensign.

† Another occurrence of this date, may illustrate this still farther. Among the inhabitants at this time was ——— Lowen, living on the farm now occupied by the Messrs. Everetts, a Captain in the British army, who had obtained leave, at the close of the French war, to remain in this country on half pay. At the opening of the war he was summoned and returned to his duty in the army. Soon after he, however, returned to visit his family. This was noised about the town, and a company of thirty or forty formed, to bring him to the summary punishment of those days, which, destroying the ancient philosopher's characteristic of man, metamorphosed him to a "two legged animal" with feathers. He however escaped the tar-kettle, upon "marching between two files of men with his hat off, and professing a good will to the country." This satisfied the patriots. A mob was however organized from their number, who, with the usual rapacity of such assemblages, proceeded forthwith to make the most of the occasion, and to enrich themselves by plundering his property—a proceeding as shameless as unchristian and despicable.

the continental service for three years, or during the war, receive one hundred hard dollars, in the following manner, viz: twenty hard dollars, and twenty more in paper, at the exchange, viz. seventy-five for one, to be paid before he marches; thirty dollars to be paid in six months after marching; and thirty more in one year after marching; to be delivered to the soldier in camp, if required. And, at the end of three years, each soldier shall receive twelve three-year old cattle, of a middling size, or current money equivalent to purchase said cattle. And each soldier shall receive the aforesaid encouragement only in proportion to the time he shall be in the service."

Numerous votes similar to this—now empowering committees "to borrow as much money as was necessary," and "to give securities in behalf of the town," now offering bounties to the soldiers, and now providing clothes and provisions for their destitute families or a famished army—are scattered through the records, from 1775 to 1783, a collection of which is unnecessary, since they all but tell the same tale of devoted patriotism, at the stern summons of liberty, alike regardless of property, life, and the severance of the dearest ties of humanity. The two following documents will close the history of the revolutionary services of the town.

One of these is an imperfect account of the number of men furnished at the expense of the town. This account contains many blanks with dates, which the committee probably had not, at the time, the requisite information to fill, and subsequently neglected it entirely. The document, which may be interesting to some of my readers, is transcribed precisely as found among a mass of unfiled papers in the town clerk's office. Of the number of volunteers no record can be found. The other is a declaration or oath of allegiance, which I find appended to the second volume of the records, without date. It was probably drawn sometime subsequent to the Declaration of Independence:—

Agreeable to a resolve of the general assembly, of the 11th of July, 1783. The following is the account of the encouragement given to the men which marched agreeable to the resolves of said court:—

			<i>l. s. d.</i>
Dec. 1, 1775,	10 men	marched to reinforce continental army,	80 00 0
Jan. 20, 1776,	14 " " " "	" " " "	23 02 0
Jan. 24, 1776,	21 " " " "	to New-York and Canada,	192 06 5
Aug.	4 " " " "	to Boston,	6 00 0

			<i>l. s. d.</i>
Sept. 10, 1776,	16	men marched to Fort,	64 00 0
Nov. 20, 1776,	16	“ “ to reinforce the army at New-York,	2560 00 0
Apr. 12, 1777,	7	“ “ to reinforce Gen. Spencer at Rhode-Island,	50 00 0
July 16, 1777,	1	“ “ to guard stores at Brookfield,	2 00 0
Aug. 9, 1777,	14	“ “ northward, served three weeks under Gen. Lincoln,	81 00 0
Aug. 15, 1777,	11	“ “ northward under Gen. Warren,	165 00 0
	40	“ “ in consequence of orders from Gen. Stark,	160 00 0
Sept 16, 1777,		“ “ on expedition to R. I. 30 days,	
Sept. 22, 1777,	20	“ “ northward under Gen. Bailey,	120 00 0
Dec. 22, 1777,		“ “ to Rhode-Island	
Feb. 7, 1778,	6	“ “ served under Gen. Heath,	720 00 0
Apr. 18, 1778,	5	“ “	595 00 0
June 12, 1778,		“ “ for defence of Rhode-Island,	
June 16, 1778,		“ “ “ “	
June 23, 1778,	2	“ “ as Guards,	16 00 0
July 24, 1778,	4	“ “ to Rhode-Island,	200 40 0
July 27, 1778,	7	“ “ to “	210 00 0
Aug. 18, 1778,	3	“ “ to “	90 00 0
Sept. 6, 1778,	4	“ “ to aid Gen. Sullivan at R. I.	240 00 0
Sept. 17, 1778,	4	“ “ to guard Gen. Heath in and at Boston,	200 00 0
Jan. 1, 1779,			
Jan. 26, 1779,			
Mch 18, 1779,			
Apr. 14, 1779,			
Apr. 15,			
Apr. 27,			
June 8,	3	“ “ to Rhode-Island,	90 00 0
June 18,			
June 25,			
Sept. 17,			
Oct. 9,	9	“ “ to Claverick, and guards to Rutland,	450 00 0
Mch 15, 1680,			
June 22,	12	“ “ to ye Continental Army, Claverick,	13 10 0
June 23,	2	“ “	
Nov. 20, 1780,			
Feb. 28, 1781,	2	privates went to Rutland,	84 00 0
Aug.	1		

I do truly and sincerely acknowledge, profess, testify, and declare, that the commonwealth of Massachusetts is, and of right ought to be, a free, sovereign, and independent state. And I do swear that I will bear true faith and allegiance to the said commonwealth, and that I will defend the same against all traitorous conspiracies and hostile attempts whatsoever—and that I do renounce and abjure all allegiance, subjection, and obedience to the king or government of Great-Britain, and every other foreign power whatsoever. And that no foreign prince, person, prelate, state, or potentate, hath or ought to have any jurisdiction, superiority, pre-eminence, authority, dispensing, or other power, in any matter, civil, ecclesiastical, or spiritual, within this commonwealth—except the authority and power which is or may be vested by their constituents in the Congress of the United States :

And I do further testify and declare, that no man or body of men hath or can have any right to absolve or discharge me from the obligation of this oath, declaration, or affirmation—and that I do make this acknowledgement, profession, testimony, declaration, denial, renunciation, and abjuration, heartily and truly, according to the common meaning and acceptation of of the foregoing words, without any equivocation, mental evasion, or secret reservation whatsoever, so help me God.

Signed.

SADEY MASON,
BENJAMIN HOLDEN,
EBENEZER PARKER,
WILLIAM DODDS,
ENOCH BROOKS,

SAMUEL WOODS,
BOAZ MOORE,
WILLIAM THOMPSON,
HUMPHREY MOORE,
JONAS SMITH.

The political history of the town, subsequent to the revolution requires little space. It has followed in the good old ways of federalism, supporting, with one or two exceptions, the dominant party of Massachusetts, from that time to this. During the administration of the federal Congress at the close of the war, there were few or no general political divisions in the country. Local questions sometimes organized factions in states or districts, but no general organization of political parties took place previous to the proposal to the people of the present Constitution of the United States. Previous, however, to this, the famous Shays's rebellion had broken out, and nearly the whole town of Princeton had partaken largely of the infection. Companies of soldiery were organized, and a considerable number of volunteers joined the rebel standard. While some one or two of the influential "government men were taken and held in duress a few days." Some one or two of the insurgents of the town, I believe, were also, at a subsequent period, captured and imprisoned. With the dispersion of the rebels, however, by Gen. Lincoln, the town returned to their senses. The following instructions, given about this time to Col. Sergeant, a delegate elected to attend a convention held at Leicester, will exhibit some of the subjects of complaint. The conclusion, it will be seen, deprecates the creation of a paper currency :—

As the safety and happiness of a people depend upon the support of government, and good and wholesome laws are to be enacted by the Legislature for that purpose,—and that no people or body of men can be safe without it,—and that justice ought to be administered in a way least expensive to the people,—it is therefore the sense of this town, at this day of public distress, that the number and salaries of public officers ought to be reduced, and that in our opinion government might be supported at a less expense than it is at present, and that the granting monies from time to time to persons employed in the public service other than amply to reward them for their service, is oppressive, and ought not to be done under any pretence

whatever,—that it is the sense of this town, that petitions be sent to His Excellency the Governor, by the people of this Commonwealth, praying him to call a General Assembly together as soon as may be, to take under consideration the distresses of the good people of this Commonwealth, that some measures may be taken for their relief, particularly that industry and manufactures may be encouraged, and superfluities as much as possible, be avoided. And it is the sense of this town, that the making a paper currency will, instead of granting relief, involve us in confusion, and that it be recommended to the good people, to cultivate a benevolent temper and disposition towards their fellow mortals at this day of distress, and those that are strong, bear the infirmities of the weak.

In 1787, in a copy of instructions given to the Hon. Moses Gill, the representative for that year, I find the following, among others, showing the town to have been early in favor of a protective tariff:—

3. That you use your influence, that the Produce and Manufactures of this Commonwealth, may be more effectually encouraged, by laying duties on those of foreign countries, and granting premiums on our own,—and that foreign superfluities may be prohibited, and also the exportation of wool and flax.

In the adoption of the present state constitution the town was nearly or quite unanimous in its favor. On the question of the present national constitution they were more divided, their vote however being thrown by their delegate, Mr. Fuller, against it. They also supported, with entire unanimity, Gen. Washington and Mr. Adams's administration, and adhered, uncompromisingly, to the federalists during the succeeding. In common with the rest of New-England, their indignation was repeatedly expressed, at the passage of the embargo of 1807, and the subsequent measures of the dominant national party. The following conclusion of a petition, savoring somewhat of modern nullification, to the Legislature on the subject of the embargo, embodies the unanimous sentiment of the town at this time:—

Apprehending from the past that our feeble voice would be disregarded in the general government, and reposing confidence in your wisdom and zeal for the public good—and it is with pleasure we hear the resolves of the Senate of this state, stating that a suitable remonstrance be prepared, and immediately forwarded to the Congress of the United States, expressing their opinion, &c. Such proceedings will receive the sanction and approbation of your memorialists, or any other measure your prudence and patriotism may dictate, for securing to our common country its Constitution, its Liberty, and its Prosperity; and we hereby pledge ourselves to support, with our lives and property, all such constitutional and prudent measures for the attainment of these important objects, as your wisdom may approve.

Soon after the declaration of the war of 1812, a committee of the town was appointed to draw up a remonstrance against

the measure. Of this committee the Rev. Dr. Murdock was chairman, and reported to the town a well written and elaborate document, ably setting forth the objections to the war, and the supposed insufficiency of the causes alleged. Nothing but its length prevents us from transcribing it. The following resolutions, unanimously passed at the same time, will furnish the views of the town on the matter. They do not differ from the general sentiment of the New-England people at the time.

Resolved, That we feel deeply sensible of our obligations to maintain and support, with patriotic fidelity, the laws enacted by a government elected by the people; but from any communications or disclosures made your government, the present crisis does not, in our opinion, sanction an expedient of such distressing tendency.

Resolved, That we view with just indignation and abhorrence, the measures pursued by our rulers to involve us in an unjust and partial war with Great-Britain, without any preparations of defence, and of treating with an alliance that belligerent whose aggressions have been so enormous, and whose depredations were first committed on our neutral rights.

Resolved, That we view with deep regret and great concern the alarming situation of our commerce, so essential to our agricultural interest, and so inseparably connected and reciprocal in their support, that when one suffers the other must receive an equal injury: and while we are told that these measures are pursued for the protection of commerce, we are convinced that no confidence can be indulged towards the majority in Congress, and that every measure has a direct tendency to subvert our commercial rights.

Resolved, That whenever our country shall be invaded by any foreign foes whatever, we pledge our lives and property to defend our coast and government, to the utmost of our power.

From that period to this the town persevered in an almost unanimous and uninterrupted (except at the election of Gov. Eustis, in 1823,) adherence to the dominant party of the State, and are at this moment heart and hand against the national administration.

CHAPTER IX.

Biographical Notices.

THE following biographical sketches, the materials of which have been kindly furnished me, have been thought not inappropriate to the place they occupy, both from the fact that many of the personages are, or have been, familiar to those for whom I write, and that their history is closely interwoven with that of the town. From those for which materials have

been furnished, and all of which I would gladly insert, had I not already far transgressed the limits originally prescribed, I have selected the more important, adding few beyond those of the ministers of the different societies, which succeed in the order of their settlement.

The Rev. TIMOTHY FULLER, the first minister of Princeton, was born at Middleton, originally part of Salem, in this state, in 1738. His ancestors emigrated from England to this country in 1628, and their descendants still retain possession of lands in Middleton, which have continued in unbroken succession in the family from that date to this. He entered, at the age of nineteen, the University at Cambridge, where he graduated, with the customary honors, in 1760. He then commenced his theological studies, and having received the usual license to preach, appeared as a candidate for settlement in Princeton in 1765, where he supplied the pulpit at intervals for two years, the district being at that time probably unable to support a settled clergyman. In March, 1767, he received from the church and town a nearly unanimous invitation to become their minister, and having accepted it, was ordained on the 9th of September following. In 1770 he married Sarah Williams, the daughter of the Rev. Abraham Williams, the minister of Sandwich, in this state.

Of Mr. Fuller's ministry at Princeton we have already spoken in another place. It seems to have been quite as successful as that of most ministers of that date, until 1774, when, from causes already made known, the harmony between him and his people was interrupted. How good grounds there were for this, I have attempted as far as possible to ascertain. It is not improbable, that in the revolutionary enthusiasm which pervaded his people in common with those of the whole country, and in the ardor of action which burned around him, Mr. Fuller's coolness and deliberation alone may have been construed into disaffection to the righteous cause of his country. This was at once sufficient to conjure up all the sins of omission and commission, which, in the fastidious judgement of some of their parishioners, in a long course of years few ministers are exempt from, and which, in ordinary circumstances pass unheeded by, and to transform them, in the phrensy of the moment, to grievances of the deepest die. In the excitement of the time Mr. Fuller's opponents, some of them, perhaps, instigated by feelings of private malice, were incapable

of doing him justice. Their action, as detailed in the previous pages, was such as no judicious man could approve. The excited revolutionary feeling every where prevalent is its best apology.*

One of the earliest causes of dissatisfaction to his people, arose from a sermon, preached at the request of his parish, to the "*minute men*," enlisted for the defence of the commonwealth. Mr. Fuller on that occasion, took for his text,—“Let not him that girdeth on the harness boast himself as he that putteth it off.” The sermon was one of warning and caution, and the zealous “sons of liberty” construed it to be a designed discouragement to the revolutionary cause. Mr. Fuller’s true views were expressed in his sermon; he always declared, during the latter part of his life, as he did at the time of the struggle, that he was friendly to the principles of the revolution, and anxiously desired that success should crown the efforts of his countrymen; but he was naturally *cautious*, and accustomed to act with great coolness and deliberation, and he considered the struggle with the mother country as very hazardous, if not a hopeless one. He believed that we were not prepared for it, and that prudence and true wisdom would dictate a longer delay.

Owing to these difficulties, Mr. Fuller was dismissed in 1776. He removed, soon after, to Martha’s Vineyard, and preached to the society in Chilmark until the war was ended. He then removed to Middleton, where, in 1782, he commenced a suit against the town, which, in the following year, was decided in their favor. After this he returned to Princeton, where he devoted himself to the cultivation of a farm, and for several years appears quite conspicuous in the affairs of the town—a circumstance indicating an oblivion of all former difficulties. Indeed, soon after his return to Princeton, all those who had been most opposed to him, became reconciled, and were, in a few years, warmly attached to him, and ranked amongst his most intimate friends. In 1788, he represented them in the convention which approved and adopted the pres-

* Says an old lady, conversant with all the particulars of this controversy, to the author on one occasion, “Mr. Fuller told the town they would never be prospered in their minister for their treatment to him;” and, continues she, in a mournful faith in the inflictions of retributive justice, “they never have been;”—a fact, to whatever source attributable, few, in reading their history, will be inclined to dispute.

ent federal Constitution—Hon. Moses Gill, afterwards Lieut. Governor, being the opposing candidate—and gave his vote against that instrument, on the ground of its recognition of slavery—a fact evincing at this period, at least, an uncompromising advocacy of the rights of man. In 1796 he removed to Merrimac, N. H. where he continued to reside, employed in agricultural pursuits, until his death in July, 1805, at the age of sixty-seven.

The Rev. THOMAS CRAFTS, the successor of Mr. Fuller in the ministry at Princeton, was the son of Dr. John S. Crafts of Newton, who removed to North-Bridgewater, soon after the birth of his son, and where the youth of the latter was spent. In 1779 he entered the University at Cambridge, where he graduated in 1783, and entered immediately upon his theological studies. At the completion of them in 1786, he appeared as a candidate for settlement at Princeton, and received and accepted an invitation from the church and town to become their pastor. He was ordained on the 28th of June of the same year, and continued minister of the town for five years. During the latter part of this period, his health declined so rapidly as to render it impossible for him to perform the duties of his office, and obliged him to ask a dismissal. This was reluctantly granted in March, 1791. Soon after this, he removed to Bridgewater, in which place and Weymouth he resided for eleven years, preaching in vacant parishes as his health would allow. In 1802, having regained his health, he was settled over a church and society in Middleborough, in the county of Bristol, known as the “Middleborough and Taunton Precinct,” where he continued a faithful and devoted preacher of the gospel, and in the most perfect harmony with the people of his charge, until his death, January 19, 1819, at the age of sixty. About the time of his settlement at Princeton he married a daughter of the Rev. John Porter, the first minister of North-Bridgewater. His widow is still living, and resides with her children in that place. Of the affection and esteem in which Mr. Crafts was held by the people of Princeton, in many of whom the recollection of him is still vivid, I have spoken elsewhere.

The Rev. JOSEPH RUSSELL, the third minister of Princeton, received and accepted from the church and town an invitation to settle over them on the 7th of December, 1795, and was ordained March 16, 1796. He continued their minister

until 1801, when he asked a dismissal. This led to some slight controversy between him and the town, which has been detailed in another place. His request was however granted; soon after which he removed to Troy, New-York, where he entered at once into mercantile pursuits, and where he still resides a wealthy and high-minded merchant, and a pious, consistent Christian.

The Rev. JAMES MURDOCK, D. D. the fourth minister of Princeton, was born at Saybrook, Connecticut, February 16, 1776, and educated at Yale College, where he graduated in 1797. While in college he ranked among the first scholars of his class, and particularly in mathematics and the learned languages he had no superior. He then became a preceptor, first, in the public grammar-school at New-Haven, and afterwards, in Hamilton Oneida Academy, in both of which he acquitted himself with honor. In January, 1801, he was licensed to preach, by the Oneida association, and in the autumn of that year President Dwight recommended him to the people of Princeton, as a fit man to be their pastor. They accordingly applied to him to preach among them, and after hearing him several weeks, the church and parish gave him an almost unanimous call, which he accepted, and was ordained in June, 1802. Besides the duties of a pastor, Dr. Murdock gave private instruction to a considerable number of young men of Princeton and the vicinity, some of whom he fitted for entering college, others for a counting-house, and a large number for teachers of district schools. In the year 1810-11, there was a revival of religion under his ministry, of which an account is given in the Panoplist for June, 1811, pp. 11-16. As fruits of this revival, between thirty and forty new members were added to the church. That period is still remembered by many as one of peculiar interest.

In the summer of 1815, Dr. Murdock was chosen professor of the learned languages in the University of Vermont, at Burlington, and notwithstanding the harmony which had always existed between him and his people, and the prospect of his future usefulness among them, an ecclesiastical council decided that it was his duty to accept the appointment in the university. At Burlington he not only performed the duties of his own department, but also supplied, for some time, the department of mathematics and natural philosophy. His reputation was now such, that the trustees of Dartmouth college

invited him to the professorship of Latin and Greek in that institution, made vacant by the removal of Dr. Moore to the presidency of Williams college: this appointment, however, was not accepted by him.

In the winter of 1819, Moses Brown, Esq. of Newburyport, founded his professorship of Sacred Rhetoric and Ecclesiastical History, in the Theological Seminary at Andover, and by the recommendation of professors Woods and Stuart, he appointed Dr. Murdock the first professor on his foundation. When informed of this appointment and solicited to accept it, he very much hesitated: partly from a dislike of the form of the new professorship, and the kind of labors it would impose upon him, and partly from his attachment to the institution with which he was then connected. By the urgent persuasion, however, of Dr. Woods, he was induced to accept, resigned his office at Burlington, removed to Andover, and was installed in June, 1819. The August following, the University of Cambridge conferred on him the honorary degree of D. D. But difficulties soon arose between him and his colleagues, which continued, year after year, and finally produced his removal from office in October, 1828. Dr. Murdock then removed to New-Haven, where he has since resided, devoting himself to his favourite pursuit, ecclesiastical history.

Besides publishing some occasional discourses, one of which on the nature of the Atonement, printed at Andover in 1823, produced much sensation, Dr. Murdock is best known to the public by his elements of Dogmatic History, translated from the German of Professor Wm. Muenschler of Marburg; 1 vol. 12mo. New-Haven, 1830. And by his new translations of Dr. Mosheim's well known Institute of Ecclesiastical History, with copious notes, original and selected, in three large volumes, 8vo. New-Haven, 1832. This last work is now a classic in most of the Theological Institutions in the country. At the present time Dr. Murdock is understood to be engaged in writing a continuation of Mosheim's history, or a general church history, from the year 1700 to the presents time—a labor of vast difficulty, especially in this country, where so few good libraries can be found, since most of the facts lie dispersed in innumerable books and records, and have not been collected in any single publication.

The Rev. SAMUEL CLARKE, the successor of Dr. Murdock in the ministry at Princeton, was born at New-Boston, N. H.

on the 21st of April, 1791. Until his fifteenth year Mr. Clarkè was engaged in agricultural pursuits, although he remarks, in a letter to the author, "from the age of six it was my unwavering determination to devote my life to the Christian ministry." He was graduated at Dartmouth College in 1812, at the age of twenty-one, and immediately commenced his professional studies under the direction of the Rev. Dr. Channing of Boston. In 1815 he began preaching, and a short time subsequently appeared as a candidate for settlement in Princeton. In 1816, August 26, Mr. Clarke received a call from the town, by a vote of 102 to 44, to settle with them as the successor of Dr. Murdock, from whom he was understood, however, to differ in some supposed essential points of religious faith. Owing to the non-concurrence of the church, and the unhappy divisions which have been narrated under another head, he declined complying with the request of the town. Possessed of those mild and amiable virtues, which adorn the Christian minister, while they render him extremely averse to the bustling scenes of controversy, it is not surprising that Mr. Clarke negatived this call. Yet the qualities which prompted his refusal were precisely those which endeared him still more to the people, who, unwilling to relinquish their hold upon their favorite candidate, renewed their request in October of the same year, with an additional pecuniary encouragement, a majority of the church still non-concurring, and a second negative answer was returned. In January, of the following year, a petition, addressed to the selectmen, requesting them to call a town meeting, for the purpose of again renewing the call to Mr. Clarke, was circulated, and signed by 105 legal voters. On the 11th of February the meeting was held, and the call renewed. As the church still refused concurrence, the whole matter, as before stated, was referred to an ecclesiastical council. The result of this body we have already given.

Mr. Clarke was ordained as minister of Princeton on the 18th of June, 1817. A majority of the church of course succeeded, "not," to use their own language in a previous communication to Mr. Clarke, "through any disaffection to your person, nor any deficiency in your abilities, or any fault we find in your moral character." The reasons which actuated them were two, which they regarded as "of primary consideration." The validity of the first of these is a question which

still divides the religious community ; the second, if honestly entertained, all must acknowledge to be of great force. "The first is," say the church, "because we cannot consent to give up our rights and privileges, and sanction the irregularity of receiving a minister, in whose call and settlement we have not a *primary and distinct choice*." "The other reason," they continue, after laboring to establish the soundness of the first, "why we cannot consent to receive you as our minister, is, because we are not satisfied with the doctrines which you have preached, and which, it is presumed, you will continue to preach, should you be settled here."

Mr. Clarke continued to preach at Princeton for fifteen years. That he was placed in a somewhat trying and perplexing situation, by the divisions that grew out of his settlement, is certain. Yet, of a mild and amiable disposition, uncompromisingly devoted to his principles, and possessing talents of no ordinary class, perhaps no man could have gone through the fiery ordeal of bitter religious animosities with greater success, or was better qualified to discharge the responsibilities which his peculiar position created. Certainly no one could have done it with less offence to both friends and foes.

In 1832, owing to continued ill health, which the bleak winters of Princeton were little calculated to improve, Mr. Clarke felt it his duty to ask a dismissal from the society in this place. His request having been reluctantly granted by his people, on the 17th of June, of the same year, the day which concluded fifteen years of his ministry, he preached his farewell sermon. Immediately on leaving Princeton he received a call to settle over the First Congregational Society in Uxbridge, and was installed January 9th, 1833. Mr. Clarke still continues to preach in Uxbridge, to the general satisfaction of his parish.

The Rev. ALONZO PHILLIPS, the sixth minister settled in Princeton, was born at Bradford, Mass. September 1st, 1788. He was the son of Capt. Timothy Phillips, a revolutionary patriot of that place, with whom he lived during his minority, employed in agricultural or mechanical pursuits. At the age of twenty he commenced his studies with the design of entering the ministry. With these views he began his preparatory studies, at the Academy in Bradford, in 1808 or 1809, at the completion of which he entered the college at Middlebury, Vt. in the fall of 1811, or the spring of 1812, and graduated in

1815. Soon after graduating from this seminary, he commenced his theological course in the Institution at Andover, and was licensed to preach in 1818. In 1820 he appeared before the Presbyterian Society in Princeton, as a candidate for settlement, and on the same year received and accepted an invitation from them to become their minister. He was ordained June, 1820. From the time of his settlement, nearly to that of his dismissal, a period of sixteen years, he enjoyed the unshaken confidence of his church, to which large additions were made under his ministry. He continued to preach at Princeton until 1836, when he was dismissed. The causes which led to this, and the circumstances attending it, have already been narrated. Soon after his dismissal, he removed with his family to Newburyport, where he still resides.

The Rev. APPLETON MORSE, the seventh minister, and the first of the Baptist persuasion, settled in the town, was born at Hopkinton, March 7th, 1805. He completed his studies, preparatory to a collegiate course at the High-School in Westboro', and entered the Freshman class of Brown University in June, 1824. During his sophomore year, however, ill health obliged him to leave the University and suspend for a time his studies. On his recovery he did not resume his course at the University, but entered, in September, 1827, upon the regular theological course at the Institution at Newton, where he graduated in the fall of 1830. In September of the same year, he received and accepted an invitation from the Baptist Church in Princeton to become their pastor. His ordination took place in the October following. He continued in this relation for a year and a half, when, at his own request, he received a dismissal, and soon after became pastor of the Baptist Society in Fitchburg, where he still resides.

The Rev. JOHN P. COWLES, the successor of Mr. Clarke, was born at Colebrook, Litchfield county, Conn. on the 21st of January, 1805. His school education previous to preparing for college was such as is usual in the district schools of his native state. His preparation for college was made entirely at home, without the facilities of academical instruction, under the occasional private tuition of Dr. Emerson, now of the Andover Theological Institution. At the age of eighteen he entered Yale College, where he graduated with high honors in 1826. Soon after, he commenced a theological course in

the same Institution, which he completed in four years, spending in the interim one year in other employments. After spending another year in New-Haven, in somewhat miscellaneous studies and pursuits, he commenced, and, in 1833, accepted an invitation to settle at Princeton. He was ordained July 19th, 1833, and continued his ministerial labors until October, 1834, when he asked and received a dismissal. In February, 1836, Mr. Cowles accepted the appointment of Professor of Hebrew Literature and the History of the Jewish Church, in the Oberlin Collegiate Institute, at Oberlin, Lorain county, Ohio, and, having signified his acceptance of the office, entered at once upon its duties. This is his present location. The Institution with which Mr. Cowles is connected is of a most decidedly religious character, designed to impart a thorough Christian education to its numerous students. It has a female and a preparatory department connected with it. The right of free discussion and anti-slavery are the characteristic principles of its managers and officers.

REV. NEHEMIAH G. LOVELL, the second Baptist minister in Princeton, was born August 2d, 1806, at Rowley, Mass. where his father, a Baptist clergyman, now settled at Fall River, then resided. In 1810 his father removed to Bridgewater, where Mr. Lovell spent most of his time previous to entering college. In 1821 he entered upon mechanical employments, which he continued, with little interruption, until the spring of 1826, when he commenced the study of the Latin language, with the design of pursuing a collegiate course. After three months' application, sickness compelled him to suspend his studies until the next spring. In 1829 he entered Brown University, and, on the 4th of July, 1830, united with the First Baptist Church in Providence, from which he received, in August, 1833, a license to preach the gospel. In September, of the same year, he graduated from the university, and entered immediately on his theological course at Newton, which, however, the weakness of his eyes obliged him to abandon after two months' study. In the March following, he commenced preaching at Princeton, with the intention, however, of resuming his studies at a future day. Soon after, receiving an invitation from the church to become their pastor, he finally accepted it, and was ordained on the 10th of July, 1834. Mr. Lovell continued his rela-

tion to the church until November, 1836, when, at his request, having been dismissed, he became pastor of the Baptist church in Amherst, where he still continues his labors.

The Rev. ELIJAH DEMOND, the present minister of the United Church and Society, received his collegiate education at Dartmouth College, Hanover, N. H. where he graduated in 1816. He pursued his theological studies at Andover, where he completed them, and commenced preaching in 1820. He was installed as pastor of the Congregational Church and Society, in Princeton, October 26, 1836, and receives their cheerful support as an esteemed, faithful, and efficient minister.

Of the various individuals, whose history is interwoven with that of the town, few stand more conspicuous, both from the important offices which he filled as well as his constant generosity, than Hon. MOSES GILL. Mr. Gill was born at Charlestown, Mass. in 1733. His early education was that of the common schools of the time. In early life he entered into mercantile pursuits, and, for a long course of years, maintained the honorable character of an upright and liberal merchant. In 1759 he married Miss Sarah Prince, the only surviving daughter of the Rev. Dr. Prince, then pastor of the Old South Church, from whom he inherited a large portion of his land at Princeton. About the year 1767 Mr. Gill retired from business, and commenced residing at Princeton, during a portion of the time, and immediately became conspicuous in the affairs of the town. Among other instances of his generosity at this period, was a Bible, presented to the church under Mr. Fuller, which is mentioned as introductory to the following letter, illustrative of the peculiar state of feeling in many of our country parishes at that time.

Boston, December 9, 1769.

Rev. and Dear Sir,—You may remember sometime in the summer past, you mentioned to me your desire that I would present you with a large Bible, that the Scriptures might be publicly read every Lord's day. I believe my answer was: I was afraid it would have a tendency to make you shorten your other services; however, upon my return home in the summer I spoke to a stationer for a large folio Bible, which is now come; but I have some difficulty in my mind against sending it up; that is, I have observed in some country places they are not fond in general of having the Scriptures read in public, because their time is taken up in that part of service that may as well be performed at home; though I don't know that this is the case with you, as I never changed a word with any one of your people about this matter. Now, sir, if I should send it up,—you should introduce it,—your people generally dissatisfied,—it would perhaps make such a breach

between you and them, as may never be fully healed ; and if I should be the means of it, I could never forgive myself, nor make amends to you ; though I am clear of an opinion that the Scriptures ought to be publicly read every Lord's day, as one part of the religious exercises. These are the difficulties that lay in my mind ; how far they have any weight in them, you can judge.

The BIBLE is ready, and will be sent up whenever you shall say ; in the meantime you will make use of your known prudence and good judgement in introducing it. There is bound up with it the *Church Services*, the *Apocrypha*, and *Sternhold and Hopkins's Psalms*, all which I think superfluous, and may be taken out by re-binding, if you think proper.

In 1774 Mr. Gill represented the town in the General Court at Salem, and in the Provincial Congress at Concord. For many years subsequent he was also member of the state legislature, until his elevation to a seat at the senate board, in 1789. During the same year, he was transferred from this to a seat in the Executive Council. In 1794 he was elected Lieutenant-Governor under Mr. Adams—an office which he held until 1800, acting as Governor from the date of Gov. Sumner's death, June 7, 1799, until the inauguration of Mr. Strong, in May, 1800. At this time he was a candidate for the office of Governor, against the latter gentleman, receiving however but few votes. He was re-elected Lieutenant-Governor under him, and died immediately after, May 20th, 1800.

In 1767 Mr. Gill lost his first wife, and, in 1772, married Miss Rebecca Boylston, a niece of the late Thomas Boylston, Esq. She died in 17—.

Throughout his life Mr. Gill maintained the character of an upright man, a firm uncompromising patriot, a devoted husband, a liberal townsman, an exemplary public officer, and a consistent Christian.

WILLIAM DODDS, Esq. whose history for a long period of years, is more emphatically a part of the town's than that of any other single individual, was born at Lexington, Mass. November 6th, 1748. He received no education in his early years, except that of a few weeks each winter in a district school. At the age of sixteen he removed to Holden, where, a few years after, he married Miss Anna Child, and removed to Princeton, where he continued to reside until his death, in 1833, at the age of eighty-five.

For thirty years, with only an occasional interruption, Mr. Dodds filled the office of Town Clerk, and his records, during that period, are a model of perfection and imitation, and evince a knowledge of business and of legal forms and

technicalities, which few, aside from professional men, possess. For several years he also represented the town in the state legislature. During the early period of his residence in Princeton he employed most of the winters in teaching, either in that or the adjoining towns. In 1809 he received a justice's commission, which he continued to hold up to the time of his death. Until within a few years of the close of his life, he was accustomed to transact all the usual business within a justice's jurisdiction, both in this and some of the neighboring towns. Indeed, at this time, "Squire Dodds" might rank as the lawyer of the vicinity. During the latter part of his life his faculties became impaired, and, before his death, completely shattered. Few men have had the good fortune to enjoy more largely the esteem and respect of their townsmen, and still fewer more richly to deserve it. His sphere was in the humbler walks of life, yet his self-qualification for its duties, and his entire discharge of its responsibilities, mark him still the perfect man.

WARD NICHOLAS BOYLSTON, Esq. alias WARD HALLOWELL, was born in Boston, November 22d, 1749. His father, Benjamin Hallowell, Esq. was a native of Boston, and, at the time of the revolution, an officer in the Custom-House. His mother, Mrs. Mary Hallowell, was the daughter of Thomas Boylston, and sister to the second wife of the Hon. Moses Gill. He received his education in the free schools of Boston. In March, 1770, at the solicitation of his maternal uncle, Nicholas Boylston, Esq. the distinguished benefactor of Harvard University, through a royal license, he dropped the name of Hallowell, and added to his christian name that of the above-mentioned uncle.

In 1773, for the purpose of renovating his health, Mr. Boylston commenced a journey through Europe and Asia. He embarked on board the "King of Naples," bound from Boston to Newfoundland, October 12th. From the latter place he sailed to Italy, and from thence proceeded to Turkey, Syria, the Archipelago, Palestine, Egypt, and the Barbary Coast. He also passed through Geneva, Savoy, France, and Flanders. During this tour he kept a journal, which, replete with interest, and in many parts illustrative of Biblical history, is still preserved in manuscript, and which, it is to be hoped, may yet be given to the public. He arrived in London, 1775, and for the twenty-five subsequent years remained

there engaged in the various operations of trade. In 1800 he sailed for Boston, where he arrived on the 15th of May of the same year.

From this time until his death, in 1827, he continued to reside during the larger portion of the year at Princeton, spending the winter months at his seat at Jamacia Plain, Roxbury, Mass. Soon after Mr. Boylston's arrival in Boston, he confirmed to Harvard University a bequest of Nicholas Boylston, Esq. amounting to \$23,200, as a foundation of the professorship of Rhetoric and Oratory, with the condition that John Quincy Adams should be appointed professor. In 1802 he secured to the same Institution an annuity of \$100, to be distributed in prizes for the discussion of medical questions. In 1803, he paid to the treasurer of the Institution \$500, as a fund, the income of which should be expended in additions to the library. To this succeeded the annuity of \$60, to be distributed in Elocution prizes to undergraduates. Large bequests were made to the same institution in his will.

In 1824 Mr. Boylston presented the town of Princeton with \$500, to lie as an accumulating fund, under certain conditions, until it should be sufficient to build a Town Hall. In addition to this, several acres of land were given them as a parsonage estate. At his death he also left them \$500, the interest of which, after a certain time, is to be applied to the support of a congregational minister. Also, \$500, to lie under a similar condition, as an accumulating fund, the proceeds to be then applied to the support of poor widows and orphans. These sums are all now supposed to be forfeited. In addition to these, there were in his will large bequests to the town of West-Boylston, to whom, I believe, a portion of the forfeited legacies to the town of Princeton revert.

A P P E N D I X

The following is the petition and resolve referred to in the note on page 16 :—

PROVINCE OF THE MASSACHUSETTS BAY.

To His Excellency Francis Bernard, Esq. Governor and Commander-in-chief in and over said Province, The Honorable His Majesties Council and House of Representatives, in general Court assembled, at Boston, the 30th Day of December, Anno Domini, 1767.

The Petition of Timothy Fuller of Princetown, in the County of Worcester, Clerk, humbly shews—That, in the Month of September last, he was ordained as a Minister in said Place—That the said Place is now in its Infancy and not very able to support the Gospel, but the Harmony and Unanimity that appeared among them to settle your Petitioner was a great Inducement to accept of their Invitation at the small living of fifty-three Pounds six Shillings and eight Pence per Annum, which your Petitioner apprehends is as much as they are able to pay in their Present Circumstances—That the said Place labors under many difficulties by reason of the great Expense they have been and are necessarily obliged to be at, in finishing their Meeting-House, making and maintaining new Roads in a Wilderness Country—And greater than any new Town lately granted as they have no publick ministerial Lands for the use of the first settled minister—That the Hill called Watchusett Hill lies within the Limits of said Town, which belongs to the Province ; The whole Contents whereof are about five Hundred Acres, four Hundred Acres of which are mountain, barren and unfruitful, and never can be fitt for any Improvement as many of this honorable Court are well Knowing ; That about one Hundred Acres of it upon the South Side nigh the Foot of the Hill, altho' very rocky and uneven, may possibly be improved as Pasture Land.

Your Petitioner therefore humbly prays that, as an Encouragement to him (seeing there are no publick Lands reserved for the first settled Min-

ister in said Place) you would, out of your wonted Goodness, grant unto him the said Province Land.

And as in duty bound shall ever pray.

TIMOTHY FULLER.

We the Select-Men of Princetown unite our humble and earnest Desire that the Prayer of your Petitioner above may be granted for the Reasons assigned in the above Petition.

And as in duty bound shall ever pray.

PETER GOODENOW,	} <i>Select-Men</i> of <i>Princetown.</i>
JOSEPH GIBBS,	
EBENEZER JONES,	
OLIVER DAVIS,	
BENJAMIN TAYNTER,	

In the House of Representatives, January 20th, 1765. Resolved—That the Prayer of said Petition be granted and that the Tract of Land belonging to this Province lying in Princetown, in the County of Worcester, called Watchusett Hill, containing about five Hundred Acres, bounded East four Degrees North one Hundred and Sixty Rods on Watertown Farm, then North 46 Degrees East 160 Rods on said Watertown Farm, then North 97 Rods on Muzzey's Farm now Keyes's, then North 23 west 70 Rods on Benjamin Houghton's Land, then westerly 135 Rods on said Houghton's Land, then 60 Rods on said Houghton's Land to a white Oak Tree, then South 55 west 253 Rods on Westminster Line to a red Oak Tree the corner of Mr. Allen's Farm, then East 21 Degrees South 100 Rods on said Allen's Farm, then running on said Allen's Farm about 190 Rods to the Bound first mentioned; be granted to the said Timothy Fuller, his Heirs and Assigns forever, as an encouragement to him to continue in the faithful Discharge of his Office in said Princetown—Provided that He or his Heirs pay their Proportion of a Tax of two pence Per Acre for three years, laid by the General Court at their Session in January, A. D. 1760, upon all the unimproved Lands in said District of Princetown.

Sent up for Concurrence—

THOMAS CUSHING, *Speaker.*

In Council, January 20th, 1768. Read and Concurred—

A. OLIVER, *Secretary.*

Consented to—

FRANCIS BERNARD.

A true Copy, Examined—

P. JNO. COTTON, *D. Secretary.*

H 77 78

Deacidified using the Bookkeeper process.
Neutralizing Agent: Magnesium Oxide
Treatment Date:



MAY 1998

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